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Art. I. *Annals of the Honourable East India Company*; from their Establishment, by the Charter of Queen Elizabeth, 1600, to the Union of the London and English East India Companies, 1707—8. By John Bruce, Esq. M. P. and F. R. S. Keeper of his Majesty's State Papers, and Historiographer to the Honourable East India Company. 4to. 3 vols. Price 4l. 10s. Black and Parry. 1810.

THE period which Mr. Bruce has thought proper to select for the field of his exploits, as historiographer of the East India Company, is not certainly the most brilliant period of the history of that celebrated Association. It has been remarked, however, that the sources of great rivers are to be traced to feeble streams; and, in like manner, that events which lurk in obscurity may become, when drawn into light by the happy efforts of some skilful hand, (as the early transactions of the Honourable Company by the hand of Mr. Bruce,) not less instructive, than those on which the world's eye gazed with its highest wonder at the time of their occurrence. We suspect that it must have been some established maxim of this sort, well approved by good judges, which led Mr. Bruce to conceive that he was about to confer a gift upon the world, worthy of himself and of his station, when he undertook to write, according to the plan on which he has written, 'Annals of the Honourable East India Company, from their Establishment by the Charter of Queen Elizabeth, 1600, to the Union of the London and English East India Companies 1707—8.' This much at any rate we may say in favour of such a suspicion—that, laying out of consideration the force of the general maxim just adverted to, an examination of the transactions of the East India Company, during the first century of the existence of any such body in this country, would not by any means have induced us to presume that we could much instruct the world, by giving the most circumstantial and detailed account of those transactions that could possibly be written. We are well assured, that had it been our lot to undertake the task which Mr. Bruce has so happily achieved, the

letter press of our humble work would not have extended to one tenth, probably not to one twentieth part of what is reached by the magnificent production before us. We disclaim the design, however, of imposing our own narrow notions upon a writer of Mr. Bruce's *calibre*. There are capacities, no doubt, which would feel the restraint of such limits irksome to a degree; and we certainly do not wish to repress the aspirations of superior genius. Few literary men, we believe, in our age, can display so much of the grand proof of merit, success in life, as the honourable gentleman to whom we are indebted for these Annals. The long administration of Mr. Pitt has been accused of insensibility to intellectual merit: but while history shall roll down the stream of time the names of Mr. Bruce, and of Lord Melville his patron,—the odious calumny will be decisively refuted. The patronage which has enriched our author alone, would have made no trifling provision for half a dozen men of talents.

Presumptuous, however, as it might be thought, were we to laydown any rules for the purpose of circumscribing the genius of Mr. Bruce, it may perhaps be allowed us to explain the principles which would have guided ourselves, in passing over the ground which the learned historiographer has trod so much at leisure. Upon surveying in a general manner the proceedings of the Honourable East India Company, during the early period in question, or indeed during any other period, we should have been disposed to distinguish them into two classes; viz. those which it would, and those which it would not, be instructive and useful to relate. In pursuance of this distinction, we shonld have been careful to separate such of their proceedings as exactly resembled those of other mercantile companies of the same description, and still more such as exactly resembled the proceedings of every other mercantile society, or house—proceedings well understood, and wanting little or no illustration,—we should have endeavoured to separate such proceedings from those which regarded the East India Company in particular, and on which any events of importance depended: and of the former description of transactions and events, we should not have thoght it necessary or wise to take any farther notice, than might suffice to illustrate the origin, and develope the intentions of the latter. Now, during the period embraced by the labours of Mr. Bruce, it does not appear to us that there was much of this more interesting and specific class of proceedings to relate. The East India Company was an incorporate body, trading on a joint stock, and enjoying a monopoly. But in that age almost all trade was carried on by such companies, and under

such monopolies. The nature of these is perfectly well understood; and we do not perceive that the transactions of the East India Company are in any respect remarkably distinguished from those of the Turkish, the Russian, or any other company. They all had governors and directors: all of them fitted out ships and adventures, which were sometimes gainful and sometimes the reverse: they were all occasionally pressing the Legislature for new privileges and advantages; and were all engaged almost incessantly in squabbles with the interlopers, as they were pleased to call them;—that is, such of their fellow-countrymen as were shut out, by the ignorant policy of the government, from the advantages which the exclusive companies were understood to enjoy, and who endeavoured to participate in those advantages, such exclusion notwithstanding.

In the contemplation of Mr. Bruce, however, the East India Company seems to be an object of a different kind from all other objects. As Falstaff was not only witty himself, but the cause of wit in other men, so the East India Company is not only great and wonderful itself, but occasions every thing to be great and wonderful which it ever did, or which was ever connected with it. One enthymeme in a most direct manner springs from this doctrine. Mr. Bruce is very closely connected with the East India Company; therefore Mr. Bruce is great and wonderful. Fortunately, however, for his own satisfaction, and that of the public, our author has no need of an argument resting on so logical a basis. His mode of thinking must be imputed to no such individual consideration. It is the result of his judgement—not of his affections. Under this pure impulse, he has ransacked the state paper office, and the register office at the East India House, with exemplary industry; and has afforded us the most satisfactory authority for a thousand things—of which we had no desire to hear.

We are quite necessitated to find fault with the matter of this performance, in order to repel an imputation which would be apt to fall heavy on the genius of its author. The book is certainly the dullest book that we ever read. It is very obvious, that if this crime does not inhere in the substance, it must be referred to the mode. This much at least, in behalf of Mr. Bruce, we undertake to contend for,—that if the obligation were imposed of putting into a bare narrative all the particulars (and no other) which he has here collected—the genius of Homer himself would have failed to enliven it. It is to the dreariness of the subject, therefore, rather than to the deficiencies of Mr. Bruce, that the public are to ascribe the misfortune of receiving a book, which nobody can read; written by the

Historiographer of the East India Company, a Member of Parliament, a Fellow of the Royal Society, Keeper of his Majesty's State Papers, and King's Printer for Scotland; dedicated to the East India Company; and printed by authority of the Honourable Court of Directors.

Had it been the sole object of Mr. Bruce, to write the history of the East India Company during the first century of its existence, our task, after what we have already said, would have been speedily accomplished. Such of their proceedings as were either instructive in themselves, or were links in the chain of causes which led to events in which we are interested, would have been the materials of which we should have expected the historian to compose his narrative. These materials we should of course have wished to see disposed in a clear, natural, and instructive order, and related with perspicuity, precision, and elegance: nor should we be quite satisfied if we did not meet with some of those philosophical illustrations and references, on account of which alone the writing of history is useful;—but which only the strong and enlightened mind is able to afford.

Unfortunately, in the present instance, we find little at all corresponding to these hopes and expectations. In a work, indeed, which contains so much of what it was worse than idle to record, some credit, we can venture to promise, may be allowed to the author for having afforded the means of ascertaining the few points which it was of any importance to ascertain. We say the *means*, however: for in the wilderness of Mr. Bruce's Annals, it is an intricate search to find what is subservient to any useful purpose, and both for the search and combination the reader must depend entirely upon his own resources. It is to be observed, moreover, that there is probably no point of importance in the early history of the East India Company which was not to all philosophical, that is practical purposes, sufficiently ascertained before. The praise, therefore, which we can fairly bestow on Mr. Bruce's industry as a compiler, is by no means unalloyed; but as to those other requisites we just now ventured to hint at, we fear they may be sought for quite in vain. The portion of really useful and important matter is so far from being presented to us in a clear and disengaged shape, that it is absolutely as Gratiano's "two grains of wheat in a bushel of chaff." Instead of linking his facts together in that order in which they would throw the greatest light on each other, suggest the most comprehensive inferences, and take the firmest hold on the memory, the author seems never to have thought of

any other arrangement than the *Anno Domini*. His style is most certainly neither elegant, nor precise, nor perspicuous; and as for reflections,—we do not say there is any want of them; but strange indeed is the philosophy which they breathe.

Mr. Bruce, however, had another object in view, quite distinct from that of simply writing the history of the first century of the East India Company; and it is probably by the importance of that object, and the ability with which he has exerted himself in its behalf, that he desires an estimate of his judgement and genius to be formed. For our own part we can most truly declare, that we have neither interest nor gratification in depreciating them. We should have been most happy to receive from him a meritorious work, and should have been hearty and sincere in our commendation of it. But when a book comes before us so ill calculated as the present, to gratify all reasonable expectation, we cannot as critics do less than testify our disappointment. Mr. Bruce, however, has enjoyed so much of the encouragement of those whose encouragement is, in general, so much more valued than that of the literary critic, that he can probably console himself under any little want of respect in the latter. *Populus me sibilat, at mihi plundo ipse domi, &c.*—With regard to what we conceive to be the main object of Mr. Bruce's work, we shall beg leave to quote the following passage of his preface.

"To the Annals of each of these periods [the three periods which occupy the three chapters of his work] are subjoined results, affording, from authentic evidence, the progressive aspect of the Company's rights, under their charters, to their Factories and Settlements, acquired by authorized purchase, or by grants from the native princes and states: and of the rights conferred on them by the legislature, and enjoyed as valuable privileges of trade. These real rights of the Company, under their successive charters, have been known, in their proceedings at home and abroad, under the general description of '*Dead Stock*,' opposed to the large amounts vested in India Stock in shipping, in exports, and in imports, known under the opposite description of '*Quick Stock*.'—For more than a century, or from 1707—8 to the present time, the East India Company have been recognized, by a series of acts of the legislature, to have a real property in their chartered rights, which are perpetual and with succession: though it will again be for the wisdom of parliament to decide, whether their exclusive privileges, founded on the solid basis of the experience of two centuries, shall be prolonged to them, or whether they must give way to exploded, or to specious but hazardous theories of commerce."

Mr. Bruce has not the happiest talent at explaining himself: but a shrewd suspicion of what he aims at may be gathered from this passage—which is a very important one;

for it constitutes the text of the whole book. To gain converts to the positions here laid down, and to stop, if possible, the mouths of gainsayers, was, we make no doubt, the grand purpose for which this work was undertaken. It is to be remembered, that the present is a very critical juncture for the Honourable Company. The period of their charter is just about to expire. The present session of parliament is the latest to which the discussion of its renewal can be deferred; and the public at large, in strong and unusual concert with thinking men, are of opinion that no farther renewal ought to take place. It behoves the Company, therefore, to leave no means of safety untried, and to rally their last energies to the defence. They have several pens at work. There is that of our old friend the Major, labouring with equal zeal against a formidable joint-stock company in the north, as against the preachers of Christianity in India: and to name no more, we have now the pen of Mr. Bruce himself. It is with sober, unaffected regret, that we find the champions of the Honourable Company make so little of their cause. Were their defence a masterly one, it would be fair to proclaim it so; and when it was proved to be in-efficient, the question would be considered as at rest. But when you have subverted the reasoning of an unequal advocate, you are always liable to the surmise, that a better pleader would have produced convincing arguments against you. This is sometimes no bad policy in a desperate cause; and did we suspect the honourable court of Directors of refining, we might have imputed such an artifice to them. But we do entirely acquit them. We have no difficulty in believing, that they have acted, on this occasion, with the most perfect simplicity. The Honourable Company have so often and so long found weak arguments, and weak advocates answer their purpose, that possibly, considering the people they have to deal with, they may really think them the best. With regard to Ministry, of whatever materials composed, they make themselves tolerably sure, that neither arguments nor advocates are necessary. A change for the better in East India affairs, involves two momentous consequences, both of which Ministers, from time immemorial, have held in the most decided abhorrence. It would diminish their *ease* and their *power*: it would call upon them for some thought, and it would cut off largely from their influence. On Ministry, then, the Company reckon with sufficient confidence, provided only the pressure from the force of public opinion from without, does not become too troublesome to be resisted; for in that case, Ministers may be

apt enough more or less to give way, and by making some improvements, to assume the credit of patriots and reformers. It is the business, therefore, of those who wield the powers of the Honourable Company so to work, in the mean time, on the public mind, as to weaken the force of that inconvenient pressure ;—a purpose, which if they can but accomplish, the renewal of their charter, on nearly their own terms, ceases to be any longer a matter of doubtful speculation.

Having already made some general remarks on the work before us in its character of a history, we shall now proceed to offer such observations as come within our plan, on what we have stated to be in all probability its main purpose—that of affording pleas for the prolongation of the powers of the East India Company. The question itself is one of very great importance ; and to touch upon it, in any considerable proportion of its bearings, would extend far beyond our limits. But it will not be difficult, we think, to reconnoitre with tolerable exactness the strong holds in which Mr. Bruce has entrenched himself ; and it fortunately happens, too, that these are positions to which the advocates of the Honourable Company, have been most commonly accustomed to retire.

Let us turn to the passage we have recently quoted, which gives a summary view of Mr. Bruce's plan. He has presented us with 'results,' he says, from historical statements, which 'afford the progressive aspect of the company's rights!' 'A result affording an aspect,' is rather an odd sort of an expression. 'Aspect' means *countenance*. To afford a countenance, is not usual English. But above all a *progressive* countenance puzzles us, — especially when this 'progressive' countenance is afforded, by *results*. It is not easy to get a precise meaning out of language like this.

Our annalist talks, however, of the Company's *rights*; and proceeds to tell us what these rights are. They are, it appears, of two sorts—'their rights to their factories and settlements,' and their 'privileges of trade.' The first sort is the *real*, as contradistinguished from the *personal* property, of the Company in India, — the houses and lands of which they are the legal proprietors. The second sort, their privileges of trade, consist in two things; in their power of acting as a corporate body, and their enjoying a monopoly.

'These real rights of the Company,' Mr. Bruce continues, 'under their successive charters, have been known, in their proceedings at home and abroad, under the general description of *dead stock*'. Never, certainly, was any one more unfortunate in the use of language than Mr. Bruce. By th

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'real rights' here spoken of, what does he mean? The whole of the rights which he had just enumerated; (for so the position the of words would seem to imply), viz. the Company's 'rights to their factories and settlements, acquired by authorized purchase, or by grants from the native princes and states,' together with 'the rights conferred on them by the legislature and enjoyed as valuable privileges of trade?' Because, if so, it is surely absurd to call the Company's being a corporate body, and its enjoying a monopoly, its *dead stock*. Again, if he means only the first half of the enumeration—the Company's houses and lands in India, it is not correct to say that this *is* what is understood by the Company's 'dead stock': for that expression includes their houses and lands at home as well as those in India.—These observations, as yet, it is true, are chiefly verbal; but they are by no means misplaced. The style of this unhappy paragraph, will serve as a fair sample of the whole performance. Mr. Bruce really employs general terms in so loose and indeterminate a manner, that the utmost one can do is to make a vague guess at his meaning.

Having thus claimed for the company these two kinds of rights, Mr. Bruce goes on: 'The East India Company have been recognized, by a series of acts of the legislature, to have a real property in their chartered rights.' Much is insinuated in this sentence; and it is therefore requisite that we should make several remarks upon it.

Our author's meaning is again doubtful: but we shall suppose, as it answers his purpose best, that the expression 'chartered rights' includes all the rights above enumerated. The company are stated to have 'a real property in their chartered rights.' Nothing can be more vague than this word *property*; and its ambiguous and changeable import fits it for being employed in a great many propositions which are calculated to delude mankind, and by which mankind have, to a wonderful extent, been deluded through a great series of ages. Property, in its most common and extended acceptation, means not only the absolute dominion of a thing, but the perpetuity of that dominion, if the owner is perpetually disposed to retain it. If a man has the full property of the guineas in his pocket, or of the field which he sows,—to deprive him of those guineas, or of that field, without his own consent, is naturally regarded as injustice. The argument for the East India Company on this foundation is therefore clear. They have a real property in their chartered rights: to deprive them of these chartered rights without their own consent, would be injustice: but the company propose to give no consent to such deprival: therefore the chartered rights of the company must remain. Such at least is the rea-

soning which is involved in the verbiage of Mr. Bruce; and though, as we have already seen, Mr. Bruce is not very good at speaking plain, we must do him the justice to say, that he is by no means deficient in the language of insinuation; a talent, which to a person who is driving at objects about which he is not altogether willing to speak out, is of no ordinary value. The power, indeed, which this art of insinuation skilfully applied, is sometimes seen to possess, is quite astonishing. Thus, in the instance before us, to have declared frankly that the East India Company had as a good a right to their monopoly, as any man has to the guineas in his pocket, would have startled the most unreflecting auditor, and made him think seriously on the difference which might exist between the two cases. But to make a dexterous use of the word *property*, and to leave it with its common, and strongest acceptance, to work secretly on the mind, was sure to go, with many people, a great way towards persuasion; and was little calculated to rouse attention to the difference between the cases, in more thoughtful observers.

The phrase *chartered rights* is produced to aid in the same design.—Mr. Burke, long ago, made such a criticism on this phrase, as might have deterred a weak-hearted man from the use of it. The passage is a highly important one, and it is material that we should quote it.

'I must observe,' says Mr. Burke, in his celebrated speech on Mr. Fox's East India bill, 'that the phrase of the *chartered rights of men*, is full of affectation; and very unusual in the discussion of privileges conferred by charters of the present description. But it is not difficult to discover what end that ambiguous mode of expression, so often reiterated, is meant to answer.—The *rights of men*, that is to say, the natural rights of mankind, are indeed sacred things; and if any public measure is proved mischievously to affect them, the objection ought to be fatal to that measure, even if no charter at all could be set up against it. If these natural rights are further affirmed and declared by express covenants, if they are clearly defined and secured against chicane, against power and authority, by written instruments and positive engagements, they are in a still better condition: they partake not only of the sanctity of the object so secured, but of that solemn public faith itself which secures an object of such importance. Indeed this formal recognition, by the sovereign power, of an original right in the subject, can never be subverted, but by rooting up the holding radical principles of government, and even of society itself. The charters, which we call by distinction *great*, are public instruments of this nature; I mean the charters of King John, and King Henry III. The things secured by these instruments, may, without any deceitful ambiguity, be very fitly called the *chartered rights of men*.—These charters have made the very name of a charter dear to the heart of every Englishman. But, Sir, there may be, and there are charters, not only different in nature, but formed

'on principles the *very reverse* of the of great charter. Of this kind
 'is the charter of the East India Company. Magna Charta is a charter
 'to restrain power, and to destroy monopoly. The East India charter is
 'a charter to establish monopoly, and to create power. Political power,
 'and commercial monopoly, are *not* the rights of men; and the rights
 'to them derived from charters, it is fallacious and sophistical to call *the*
 'chartered rights of men. These chartered rights, (to speak of such
 'charters and of their effects in terms of the greatest possible moderation)
 'do at least suspend the natural rights of mankind at large; and in their
 'very frame and constitution are liable to fall into a direct violation of
 'them.*'

Mr. Bruce proceeds to affirm, that these chartered rights are *perpetual, and with succession*; — an assertion so directly at variance with notorious facts, that we are at a loss to account for it. In Mr. Bruce's enumeration of 'chartered rights' the Company's *monopoly* holds a conspicuous place: but to insinuate that the right of the Company to this monopoly is *perpetual*, and to expect any benefit to accrue from such an insinuation, is really to place very unusual dependence on the stupidity of the public. The period to which the Company's right to this monopoly, is limited by act of parliament, is the year 1814. — The privilege of remaining a corporate body rests on a different foundation. It is implied in the very creation of such a body, that it should exist by *succession*; that is to say, that it shall not necessarily terminate at the death of any set of members, but shall supply the vacancies as they occur. This is among the capacities which are enumerated by the English law as "inseparably incident to every corporation," — as among "the incidents, which, as soon as a corporation is duly erected, are tacitly annexed of course:" it is declared to be in fact, "the very end of its incorporation†." Still, however, this perpetuity of succession, is to be understood as coming strictly within the limits which shall otherwise be allowed to the existence of the corporation. It does not absurdly mean that the corporate body shall be of itself perpetual at all events, and in spite of all causes: — it simply intends that it shall have perpetual succession as long as it lasts. So far is it from being the doctrine of the English law, that corporations are necessarily perpetual, in the absolute sense of the word, that one of the heads under which Blackstone distributes his account of the law relating to corporations is — "*the modes of dissolving corporations;*" and the very first mode which he specifies is, by act of parliament‡. The precedents are not few of corporations having been so dis-

* Burke's Works, Vol. II. p. 330. 4to. Edit.

† Blackstone's Commentaries, Vol. I. Ch. 18.

‡ Ibid. Vol. I. Ch. 18.

solved, to the advantage of the nation, and without a doubt existing of the justice and propriety of the measure. The East India Company, therefore, were any benefit to arise from it, might legally and justly be dissolved by the same authority. But we see no urgent occasion for this. The privilege which they possess of exclusively trading to India (a very distinct thing from that of acting as a corporate body), expires by act of parliament in three years;—and let it not be renewed. But as for their right of existing in a corporate capacity, and trading to India, or any where else, on principles of fair competition,—we imagine they may aspire to it without fear of envy or molestation.

Having proceeded to so great a length in the way of insinuation; having talked of the company's *rights* to their factories and settlements, and valuable privileges of trade—of their *chartered rights*, and their real *property* in these rights—rights *perpetual and with succession*, our author now remits a little of those elevated pretensions, and adds, that 'it will again be for the wisdom of parliament to decide, whether their exclusive privileges shall be prolonged to them.' As far as concerns the exclusive privileges, it is confessed then, is it? that it does come within the competence of parliament to put an end to them! The 'wisdom of parliament is to decide' whether or no they shall be 'prolonged'; and of course the company has no 'right' either 'chartered' or non-chartered, to their continuance. Mr. Bruce is candid and liberal in his concessions;—but then he has another plea of such efficacious potency, that he thought, no doubt, there was little hazard in resting the whole weight of the controversy upon it. 'It will be for the wisdom of parliament,' he says, 'to decide, whether their exclusive privileges, founded on the solid basis of the experience of two centuries, shall be prolonged to them, or whether they must give way to exploded, or to specious but hazardous theories of commerce.' We shall not stop to inflict critical justice on the language of this most confused and inaccurate period—which certainly *expresses* no idea but an erroneous one; since the privileges of the company were *founded* two centuries ago, antecedently to all the experience spoken of by Mr. Bruce. What our author, however, *means* to say, no doubt is this,—that the utility of these exclusive privileges of the company has been proved by the experience of two centuries.

With respect then to 'the wisdom of parliament,' his phraseology is strong and peremptory. "Look on this picture and on this!" On the one side you have 'the solid basis

of the experience of two centuries'—on the other, nothing but 'exploded, or specious but hazardous theories of commerce.' It is for you to decide, and in such a case, great will be your disgrace if you decide wrong. What a victory in the field of reason will the East India Company gain over you!

The first of these propositions is, that the experience of two centuries is in favour of the monopoly of the East India Company. We should like exceedingly to hear Mr. Bruce explain what he means by experience; for it is quite impossible, we think, that he can have employed it in its usual acceptation. One sense, indeed, we perceive, in which the proposition is correct—and this we will venture to assert is the only one. The monopoly has *lasted* two centuries: during two centuries its *effects* have been experienced. And what abuse ever existed which had not this sort of experience in its favour? The government of Morocco, for example, can produce 'experience' for a much longer period than the company's 'two centuries'; and were a proposition made for the improvement of that government, Mr. Bruce might with still greater pertinency oppose it, and say—'It would be for the wisdom of Morocco to decide whether a government, founded on the solid basis of the experience of many centuries, shall be prolonged, or whether it must give way to exploded, or to specious but hazardous theories of polity.' In the affair of the East India Company what does experience prove? That the company has been useful? It may just as well prove it to have been mischievous. Experience brings to light the evil consequences of a bad thing with as much certainty as the beneficial effects of a good one. We do not in fact find a single argument from 'experience,' adduced by the advocates of the monopoly, that will so much as bear to be looked at.

They tell us, in the first place, that the monopoly has enriched the country. How, we inquire? They reply, by trade. But we ask, what was there to hinder the country from trading to India, as well as every where else, without a monopoly? Why, when in every other branch of trade, monopoly has been recognised, both by experience and by theory, which is only enlightened and systematized experience, to be not only not favourable to the increase of riches, but adverse to it—why should we fancy and pretend that it has been useful in the trade to India? What is it that has made the trade of England soar to its proud elevation above that of all other nations? The imposition of heavier shackles, or the rendering it infinitely more free and

unrestrained? If monopoly be good in one instance, why not in another? Where then is the 'wisdom of parliament', in having so nearly rooted it from the commercial policy of the country? Or rather, where is the consistency, in allowing it still to be claimed by the East India Company? One reason indeed, there is,—and that an all-sufficient; the company has been a very powerful body ever since the impolicy of monopolies has been understood; and Ministries, by sharing in the power, have found it more convenient to continue the monopoly than to abolish it. It is no new thing, in this, or any other country, for the interests of a powerful combination of individuals, and of the agents of government to prevail, in the most important instances, over the interests of the community.

The advocates of the Company's monopoly, however, have another answer to the interrogatory that arraigns its utility. When driven from their pretence that it is useful for trade, they say it is useful for the share of the revenues which we draw from India. If assertion were proof, this, like the preceding, would be good and efficient; and that assertion very commonly passes current for proof, the East India Company have had the very best opportunities of knowing. The time, however, is come, "when every thing" as Mr. Burke said, "must unhappily be discussed." Among the rest, the assertions of the Honourable Company cannot escape the fiery ordeal.

Suppose then that the East India Company had no monopoly; suppose, even, that it had no existence:—could not Great Britain still contrive to carry on the government of India as well as she does now; and if there was any spare revenue, to bring it home in her ships, whether public or private, with just as much facility as by means of the East India Company? The Honourable Company have not unfrequently answered, No; and while the time of discussion, which Mr. Burke so vehemently deprecated, was yet aloof, the reply produced its intended effect. But discussion has now brought matters to such a pass, that an answer like this can scarcely be heard without laughter. That the wisdom of Great Britain could not govern India, without the wisdom of the East India Company; that the trade and navy of Great Britain could not, without this Company's assistance, bring home from India whatever was required to be brought home,—are propositions which no man who understands the terms, could easily force himself to think it necessary to refute. Absurdity is stamped in the very face of them.

But we have unhappily to notice this alleged necessi-

ty of the Company's monopoly, for the purpose of bringing home surplus revenue, on another account. The melancholy, and too certain truth is, that there never has been any surplus revenue to bring home—nor is it likely, or rather possible, there ever should be. We do not mean to say, that in this or that particular year there may not have been a real or apparent exceeding beyond the current expences, with which it is possible for a gnat-eye inquirer to deceive himself. But we are fully prepared to assert, that one year taken with another, the exceeding of some certain years have never been able to make up the deficiencies of others; that the revenue of India has not been equal to its expenditure; that the Company have always been under pecuniary difficulties,—always running deeper and deeper in debt, with few and feeble attempts at liquidation. We do mean to assert, that England has been called upon to supply the deficiencies of the India revenues; that in the balance of receipts and disbursements, India is the debtor to England, not England to India; and that the Company, after having succeeded, for a number of years, in putting a plausible face upon their affairs after having supported themselves by boundless borrowing, are at last confessedly brought into such a state, that they absolutely cannot go on, without an annual supply from the land and labour of the English people. First they had a million a year, next a million and a half, and so they will proceed, and so they must—as long as the patience of the people can by any artifice be brought to endure the oppression.

To place in array before the public the voluminous details on which the truth of these points depends, would require large space. It is not here that our readers can expect to receive them. In the mean time, they may be assured, that we do not thus speak without very mature consideration; without having from long and circumstantial research become familiar with the subject in all its parts, and looked it through and through in every direction. The propositions we have here frankly submitted to their attention, are substantiated, as it appears to us, by proofs the most ample and convincing; nor can we for a moment entertain a doubt of their producing a similar conviction upon every unprejudiced and disinterested mind.

So much, then, for the first of Mr. Bruce's two assertions. His assertion, that the experience of two centuries is in favour of the monopoly of the East India Company—while in fact, every inference which is afforded by experience

whether general or particular, bears against monopoly, and tends to prove that it has been injurious to the interests of England, in every way in which it was within the capability of such an abuse to be so. His second proposition on this head is, that there is nothing on the side opposed to the monopoly but ‘exploded theories of commerce, or specious but hazardous ones.’ We again perceive that in the grand matter of assertion, the Company could not well be provided with a more undaunted champion than they have the good fortune to enjoy in Mr. Bruce. It would be a great satisfaction to us to be told, in the first place, what are the *exploded* theories of commerce that are set against the company’s monopoly. The old theory of commerce, which Adam Smith calls the mercantile theory; the theory which proposed to enrich nations by the balance of commerce; which taught that restrictions and monopolies were favourable to the ends of trade,—this is indeed an ‘exploded’ theory, and so completely exploded, that there is no man, we believe, who has profited by the light poured upon the world during the last fifty years, who would not blush at the thought of being ignorant, either of its speculative absurdity, or the mischiefs it has occasioned in practice. Is this theory *against* the Company’s monopoly? It is the only theory by which it is, or ever was supported; and it is, moreover, the only ‘*exploded*’ theory of commerce with which we are acquainted.

The other theory is composed of those grand and beneficent principles, first formed into a coherent system by Adam Smith; embraced with wonderful alacrity by all the enlightened men of Europe; and to which already, so many and such happy effects upon the affairs of the world, are justly to be ascribed:—a truly practical doctrine, which teaches that nations thrive by the rapid production of the commodities useful and agreeable to man; and that this prosperity is promoted by the most perfect freedom that can, consistently with order and justice, be allowed to the exertions of individuals. Is this the theory which Mr. Bruce has rashness or insensibility enough to pronounce ‘specious, but hazardous’;—and which ought not to weigh in the balance against his ‘solid basis of the experience of two centuries?’ Specious, indeed, it is; because it is rational and true. But ‘hazardous’? The epithet is ridiculous in this connection, rather than formidable. Yet we cannot but vividly recollect to what unworthy purposes this ‘*vox ambigua*’ has for a series of late years so frequently been applied. Among the well founded and salutary emotions inspired by

the atrocities which were perpetrated during the French revolution — emotions calculated to prevent the recurrence of similar atrocities, and to accelerate the improvement of society—there were mixed, in the minds of a great proportion of the community, sentiments of a very different description. Among these stood foremost the unhappy supposition, that whatever was proposed for the improvement of human affairs, especially in matters of government had a tendency to bring about a similar state of anarchy and danger. Deep and widely did this impression take root; nor was the consequence a trivial one. Those selfish individuals, and such there are in every community, who derived advantage from abuses by which others were pillaged and oppressed, never heard of a proposal which would strip them of their sordid profits, that they did not instantly ply their telegraphs and speaking trumpets with the word *hazardous*; and strain every nerve to associate the idea of the correction of abuse with the perpetration of the crimes which had been committed during the French revolution. So violent was the trepidation, and to such a degree had it given the passions the mastery over the reason, that it will ere long be a matter of astonishment, to reflect how vast a proportion of all the leading members of society were prepared, on every occasion, to be the dupes of so mischievous and yet so shallow an artifice. The very thought of improvement became, in fashionable language, opprobrious; and the man who proposed it, was directly marked out for disgrace and persecution. Nothing more was necessary to ruin the best scheme that could ever be accomplished for the benefit of mankind, than to call it ‘hazardous.’ In such an unfortunate state of public opinion, the wide propagation of abuse was inevitable. The virulence of the disease, however, has for some time, and of late rapidly, been working itself off; and Mr. Bruce’s application of the term ‘hazardous’ to doctrines so firmly rooted, both in speculation and practice, as the doctrines of the important science of political economy, will do no harm,—not the slightest in the world. If the East India Company prevail, it will not be by their arguments. The influence in which they confide, must not be that of understanding on understanding; it must be the influence of will on will. The trouble of arranging a new system, and the advantage to powerful individuals of the old system, may do much; —to pronounce the emancipation of commerce from arbitrary restrictions ‘a hazardous theory,’ will certainly have no prevailing force. Look at the late kingdom of Naples, look at the late kingdom of Spain for the effects of Mr. Bruce’s

system of experience. There restraint and regulation for the benefit of trade, were seen in their perfect colours. The trade of every province, and every town, was put under due and sufficient rules of monopoly, and privilege. And what was the consequence? Universal poverty and ceaseless oppression. In Great Britain, through the whole range of internal commerce—infinitely the largest and most important branch—we see, on the other hand, the effects of perfect emancipation from monopoly and restraint: and though her foreign commerce is not as yet so entirely disengaged as her internal, of the fetters put upon it by the prejudices of an unenlightened age, what remain (if we lay out of consideration the important case of the East India Company) are not so many nor so strong, as greatly to retard her commercial progress,—though, most unquestionably, she would have gone forward quicker without them.

We find another circumstance brought forward by Mr. Bruce, which it has been very customary for the preachers of the monopoly, to clothe in the character of a bug-bear. The difficulty, however, with which they have puzzled themselves, or laboured to puzzle others, may be easily removed. They have exaggerated the value of the factories and settlements, that is the houses and lands of the East India Company in India; and then have said, What! would you take away these possessions without offering an adequate compensation—possessions which the Company have truly bought and paid for? And then they suppose, that the expence of purchase will constitute no trifling motive for allowing the Company to remain as they are. But the difficulty is entirely an imaginary one. It has not so much as a shadow of existence in the real circumstances of the case. There is not the smallest occasion to take from the Company one particle of their property. The Company, we have supposed, are to remain a corporate body, and to trade to India, after the sovereignty of India is placed in other hands, and after the merchants of Great Britain, at large, are allowed to trade to India along with them. Let them by all means make use of their factories and settlements; they will still as traders have occasion for them;—or if not, they can dispose of them, as other merchants do of their useless warehouses, and instruments of trade, for their marketable value. Even if the Company were to be totally broken up, they would be in no other condition than that precisely in which all other associations of trade are, whenever the time of their dissolution arrives. Their stock is then sold off for what it will bring; and it depends entirely on the nature of that stock, whether it is sold to little advantage or to much.

Thus easily and satisfactorily is the question of the Company's mercantile erections and fixed property in India resolved.

But there are other things of a very different character, and standing on a very different foundation, which the Company are extremely anxious to get confounded with those we have just now mentioned. These are the forts, and other similar erections connected exclusively with the sovereignty; and the property of which is necessarily governed by the same rules as those which govern that of the sovereignty itself. The principles both of reason and of law, in this case, are happily quite unequivocal. The sovereignty of India is the property of the British government, or nation—not of the East India Company. This has been solemnly and explicitly recognized. The British government has granted the East India Company a lease of this property, for a limited and assigned number of years. However unusual such grants may be, the thing is in reality neither more nor less than a lease; and the consequences it involves are precisely the same as those which take place in leased property in general. The lessee of a portion of land builds on it such houses, erects such fences, and constructs such other works as are calculated to render the land the most valuable to him during the period of the lease. When the lease expires all these erections, fences, and works, come into the possession of the landlord; and when there has been no express stipulation to the contrary, payment is neither expected nor received. There is no reason why it should. The erector of the works knew the duration of his lease. It was at his option to make them, or not. If the enjoyment of them during the period of the lease was sufficient inducement and indemnity for the erection, why give him any more? No two cases can be more exactly parallel than this with the case of the East India Company. They accepted of the sovereignty of India as a valuable possession for a term of years. To render this their possession or lease as valuable to them as possible, certain forts and erections were necessary. They knew the term of their lease. It was for them in each instance to determine what was or was not profitable for them to do. When the lease terminates, the estate reverts to the owner, and whatever the lessee has done upon it, for the purpose of rendering it during the period of his possession more useful to himself, ceases to be his property, and passes with the estate. The rules of natural justice, as well as of positive law, sanction this arrangement. Were it not thus established, it would never be safe to lease any thing. The lessee might at any time erect such expensive and useless works, useless at least to the owner of the estate, as would make it better for him to loose the estate than pay for the

works. This is exactly the situation into which the East India Company hope they have brought the British government. If they have influence enough to persuade the adoption of the extravagant principle which they set up, they hope that the trouble of finding the money to pay them will induce the British government to let the sovereignty, and along with it the monopoly, remain in their hands. Such a principle, if made general and erected into a law, might be denominated a law for the fraudulent conversion of leases into perpetual estates.

So much for the pleas which Mr. Bruce's work holds forth, for the prolongation of their present sovereignty and monopoly in the hands of the East India Company. We cannot say that Mr. Bruce is of all men the best calculated to place a weak argument in a strong light. But there is not one of the Company's advocates, eloquent or not eloquent, who has given us any thing, which in substance we have not from Mr. Bruce. What has been drawn from us, therefore, in our criticism of this writer, is equally an answer to the arguments of many others;—which, together with the great importance of the subject, and its approaching discussion in parliament, must plead our excuse for the length to which it has induced us to exceed our usual limits.

Art. II. *The Poetical Works of Anna Seward*, with extracts from her literary correspondence. Edited by Walter Scott, Esq. in three volumes. sm. 8vo. pp. ccvi and 187, 380, 402, Price 1*l.* 1*s.* 6*d.* J. Ballantyne and Co. Edinburgh: Longman and Co. 1810.

THERE is nothing so difficult to obtain as an earthly immortality. Dr. Young calls the love of fame—the universal passion; and he has written a series of satires to exemplify it. It is probably true that every man living desires distinction, and in some point or other so far excels his neighbours as to imagine himself intitled, in this respect at least, to pre-eminence. This “fondness of fame, this avarice of air,” as the same poet calls it, differs rather in degree, than in kind, from that “longing after immortality” on earth, which is almost peculiar to heroes and authors. With the former we have nothing to do at present; and of the latter we have no concern with any except with the poets. It may, however, be accidentally observed, that heroes and authors do not aspire to precisely the same species of immortality;—the first hope to be remembered for, the second by their performances: the former expect to live in the writings of other men, the latter in their own. The poets, we suppose, are by far the most sanguine of all the candidates for fame. Five hundred thousand millions of human beings have probably lived and died in this world since the creation.

It would be idle to guess how many of these have been poets in their age, and expected to be poets through all succeeding generations : it is certain that there is but one Homer,—one Virgil,—one Horace,—one Shakespeare,—one Milton,—surviving in verse to this day ; and these, with about three hundred names of secondary note, comprehend all the poets of all times and all countries, who are still partially or generally admired, and who have obtained even a part of their infinite wish for universal renown. It is impossible to wish for what is evidently impossible to obtain ; but though the chance of five hundred thousand millions to one is *next* to impossible, yet since it is not *quite* impossible, and as there *is* one Homer—one Virgil—one Horace, in that number of human beings,—there may be another,—and “*I may be He !*”—So reasons every poet, in whose breast is once kindled the flame that burns for immortality. It is a flame that eclipses, involves, and outlives every other. No feeling, no passion of our nature, is so early and exquisitely quickened, so deeply and intensely felt, so late and so reluctantly relinquished. It is sometimes awakened in the mother’s lap ; it is only extinguished in the grave. Might it not be inferred, however, that the desire of establishing an imperishable name would be so repressed in *all*, by the incalculable uncertainty of success, that *none*, even among those who possessed the requisite powers, would ever achieve it for want of adequate exertion ? In answer to this, we may remark, that hope is always bold and persevering, in proportion to the magnitude of its object ; and the difficulties that utterly discourage him who calculates, only urge him who presumes to more resolute and indefatigable pursuit. Hence it is the *number*, not the *ardour*, of the candidates for posthumous fame that is lessened, by the unimaginable disparity between the hazard of acquiring and the probability of missing it. Few, therefore, even among those who are called poets, fix their hopes so high as we have stated ; and of those few just so many appear for a while to have reached the meridian of renown as to induce more, in every age, to risk the glorious venture, in which even to miscarry is to fall from the chariot of Apollo.

Among those who are so divinely gifted that they seem to have been sent into the world to enlarge and enlighten the compass of human intellect, to adorn and exalt the sphere of human enjoyment ;—among those, who, like the youthful Sampson, feel the early movings of a mighty spirit within them, indicating the superiority, and prompting to the trial of their powers, it is deeply to be lamented that too many, like the same Sampson, spend their strength in dalliance, or waste it in unprofitable achievements, instead of employing it for the

benefit,—shall we not say, for the *salvation* of their fellow-creatures. Genius is an awful trust, and where its powers, like the Hebrew Champion's, are abused, like his they frequently recoil in self-destruction. Nothing can endure, even in this profligate world, but virtue. To profit mankind a poet must please them, but unless he profits them at the same time he cannot please them long. We, therefore, do not hesitate to affirm, (notwithstanding the cavils that might be urged against the assertion by reference to the works of some of the ancients) that no poet in the present age, can hope for immortality, who does not exercise his talents on subjects worthy of them, and of their Author,—“the Father of lights;” who requires that his best and most perfect gifts shall be employed in his own glory, and the advantage of his creatures; and has even in this world inseparably united to this employment of them, as its permanent reward, the fame which their possessor desires.

The subject of this preamble must apologize for its length; and it will not be found irrelevant to the author of the volumes before us. Anna Seward and Walter Scott are both celebrated names: the former, however, has long been on the decline, the latter is yet only approaching its zenith. Miss Seward in her time, was a most earnest and eager candidate for that sublunary immortality on which we have been descanting; yet long before her natural demise she had as surely passed it, as she had passed the season of her youth and beauty. But as a lady may have been so accustomed to look for her charms in her glass, that she will continue to find them there, even after they are faded in the eye of her lover,—so a poet may—nay, a poet will, to the last hour of existence, pant for the vain breath of a name, which even the partial lips of friendship can no longer frame themselves to pronounce. That this was deplorably the case with Miss Seward, there needs no other testimony than the bequest of her poetry for posthumous publication to the most popular minstrel of the age—and the frigid manner in which that minstrel has executed his trust. What Mr. Scott calls a biographical preface to these volumes, is surely the most meagre and inanimate memoir of a distinguished person, that ever was written by a surviving admirer. Whatever its merits and defects may be, it is entirely free from that fault into which editors generally fall,—the very pardonable fault of overpraising the works of a departed friend. If Miss Seward's poetry can outlive the commendation of the following paragraph, from a pen that might have engraved her eulogy in adamant,—it will indeed be immortal.

• The poetry has been published precisely according to Miss Seward's directions. To the numerous friends of Miss Seward, these volumes will

form an acceptable present ; for, besides their poetical merit, they form a pleasing register of her sentiments, her feelings, and her affections. The general reception they may meet with is more dubious, since collections of occasional and detached poems have rarely been honoured with a large share of public favour. Should Miss Seward's poetry be admitted as an exception, it will add much to the satisfaction which I feel in the faithful discharge of the task entrusted to me by the bequest of the amiable and highly accomplished author.' Pref. p. xxxix.

Miss Seward was born at Eyam in Derbyshire, in 1743.* Her father, (who was a rector at Eyam) being himself a poet, gave early encouragement to his daughter's talents ; and it appears that she could repeat passages from Milton's Allegro before she was three years old. On this circumstance Mr. Scott elegantly and acutely remarks ;—

‘ It were absurd to suppose that she could comprehend this poem, even at a much later period of infancy ; but our future taste does not always depend upon the progress of our understanding. The mechanism, the harmony of verse, the emotions which, though vague and indescribable, it awakens in children of a lively imagination and a delicate ear, contribute, in many instances, to imbue the infant mind with a love of poetry, even before they can tell for what they love it. Miss Seward was one of these gifted minds which catches eagerly at the intellectual banquet.’

He continues :

‘ The romantic hills of Derbyshire, where the village of Eyam is situated, favoured the instructions of her father. His pupil imbibed a strong and enthusiastic partiality for mountainous scenery, and in general for the pleasures of landscape, which was a source of enjoyment during her after life. Her father's taste was rigidly classical; and the authors, to whom Miss Seward was introduced, were those of Queen Anne's reign. She was early familiar with Pope, Young, Pryor, and their predecessor, Dryden ; and, in later life, used to make little allowance for poetry of an older date, excepting only that of Shakespeare and Milton.’ Pref. pp. v. vi.

On these models the poetical taste of Miss Seward was formed, and from her tenth to her sixty-sixth year, her powers were employed in imitating them, with the addition of certain Darwinian graces, which she only at times affected, as we shall have an opportunity of showing hereafter. About 1754, Mr. Seward removed with his family to Lichfield, which continued ever afterwards to be his daughter's residence. Here she became acquainted with Dr. Darwin, whose advice and example greatly stimulated her poetical pursuits. As her life thenceforward was distinguished by no reverses of more particular interest than the loss of parents and friends, while she passed the remainder of her days in ease and affluence, we need not

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enter into any detail of her occupations in the long leisure of half a century, during which she frequently appeared before the public as a poet, and was abundantly praised. In addition to considerable abilities, Miss Seward possessed some peculiar advantages, as an author, which greatly contributed to the advancement of her reputation. She was a lady; she was handsome, amiable, and rich; and she had a most extensive correspondence among the most eminent literary characters of the age. From Mr. Scott's very temperate biography of this accomplished woman, we must extract the most interesting passage.

'In summer 1807, the editor upon his return from London, visited Miss Seward, with whom he had corresponded occasionally for some years. Robertson observes, that in a female reign, the queen's personal charms are a subject of importance; and, as the same rule may apply to the case of a female author, this may be no improper place to mention the impression which her appearance and conversation were calculated to make upon a stranger.—They were, indeed, well worth a longer pilgrimage. Miss Seward, when young, must have been exquisitely beautiful; for, in advanced age, the regularity of her features, the fire and expression of her countenance, gave her the appearance of beauty and almost of youth. Her eyes were auburn, of the precise shade and hue of her hair, and possessed great expression. In reciting, or in speaking with animation, they appeared to become darker; and, as it were, to flash fire. I should have hesitated to state the impression which this peculiarity made upon me at the time, had not my observation been confirmed by that of the first actress of this or any other age, with whom I lately happened to converse on our deceased friend's expressive powers of countenance.—Miss Seward's tone of voice was melodious, guided by excellent taste, and well suited to reading and recitation, in which she willingly exercised it. She did not sing, nor was she a great proficient in music, though very fond of it, having studied it later in life than is now usual. Her stature was tall, and her form was originally elegant; but having broken the *patella* of the knee by a fall in the year 1768, she walked with pain and difficulty, which increased with the pressure of years. pp. xxii, xxiii.

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In the harvest of 1807, we are informed, Miss Seward was seized with a scorbutic complaint, which hastened her dissolution. She died on the 25th of March, 1809. For a year or two preceding this illness she 'had been occasionally engaged in arranging and preparing for the press the edition of her works, which is now given to the public.' To Mr. Scott she bequeathed her literary performances, with instructions respecting the publication of them, subject to his discretion. Besides these, she bequeathed to Mr. A. Constable of Edinburgh, twelve quarto volumes of MSS. letters, from

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1784 to 1809, being such parts of her correspondence as appeared to herself worthy of publication; and large as the collection is, she informs Mr. Scott that it does not include *one twelfth part* of what she had written in that period! A hundred and forty-four quarto volumes of epistles in twenty five years! A notable proof of the unwearied fluency of female penmanship. Mr. Constable has announced the intended publication of his legacy, and though we may be inclined to wish it had been less, we promise ourselves much entertainment from this literary correspondence.

It would be impossible, within due limits, to review in order the multifarious and diversified contents of these volumes. We shall only notice therefore, a few parts, as specimens of the whole.—After Mr. Scott's biographical preface, we have 152 pages of Miss Seward's literary correspondence from the years 1762 to 1768, which, if it had no other value, would be necessary for the illustration of one half of the poetry that follows; the allusions to her first and dearest friendships being frequent in her very latest performances. But many of these epistles are rendered highly interesting by the pictures of domestic hope and happiness, sorrow and suffering, which they present. Those, particularly, describing the preparations for the nuptials of her younger sister, which were interrupted by her sudden sickness and death, cannot be read without the deepest sympathy. Miss Seward, however, possessed little of that ease and vivacity which constitute the charm of letter-writing. Her thoughts never come till they are called for, and not even then till they have dressed themselves in the best brocade. We should have been glad to have quoted those respecting the conduct of Mr. Mompesson, Rector of Eya (Miss S.'s native village,) in 1666, when the plague was depopulating his parish, and the bold and benevolent Christian hero remained unharmed at his post, as the physician, spiritual and temporal, of his flock. But they are too long, and the subject has been repeatedly, yet not too often, brought before the public.* The following anecdote of the power of music is more novel.

‘A deceased clerical friend of my father’s had given his female, as well as his male children, literary educations, though he could not leave them fortunes. One of these daughters passed a few days with us while I was in my sixteenth year, in her road to town, whither she was going in order to superintend the education of two little girls of consequence whose mother had then lately died.

‘The governess elect was not much more than twenty; her figure large and ill formed; her complexion pale, and of an olive tint; her face flat, her mouth wide; and she had so extreme a squint, that one eye appeared

* See *Ecl. Rev.* Vol. III. p. 883.

almost turned into her head. With this repulsive exterior, she had a very pleasing address ; her tone of voice, in speaking was interesting, and there was an attic spirit in her conversation.

‘ She went with us to pass an evening at Mr. Howard’s, where it is always so pleasant to pass evenings. After supper, the moon shining splendidly upon the gloom of a calm night, it was proposed that we should adjourn to a pretty arched grotto, formed of shells and fossils, in this gentleman’s garden. The grotto stands on the edge of a little velvet lawn, planted with shrubs and trees, which have clumps of flowers around their base. This lawn slopes down to a large pool, and, as we do not see its termination, it appears from the grotto like a considerable river. The moon was shedding a shower of diamonds in the water, and edging with silver the highest leaves of the trees. Singing was proposed while we were in the grotto ; and our agreeable guest being solicited, favoured us with two single verses of that beautiful duet in Athaliah :

“ Cease thy anguish, smile once more,
Let thy tears no longer flow !”

‘ Her voice was of the most liquid softness, and she expressed those honied and ever-soothing notes in a style the most enchantingly touching. Tears of delight streamed down my cheeks as I listened, and I fancied it impossible to feel an anguish so keen as might not be soothed and comforted by the persuasive sweetness with which she uttered,

“ No !—No !
Let thy tears no longer flow !”—&c.

‘ When the song was over, Mr. Howard exclaimed, “ My dear young lady, whenever you shall wish to subdue a heart, let this song be your weapon of attack, and it will be impossible you should meet an invulnerable shield.”—When we returned to the stronger light of the candles, in the supper-room, all the personal defects of the syren were vanished ; at least I saw them no longer.

‘ In a few weeks after, we heard that Mr. L—— had married his children’s governess, and that the bride and groom had travelled through Shrewsbury to their seat in Wales, with a superb equipage, and a great retinue of servants. A friend of mine, intimate with Mrs. L——’s sister, has since told me, that when this lucky young woman had been about a month in Mr. L——’s family, as governess, (yet, as she had properly stipulated, treated by himself and his company as a gentlewoman,) though the house being full of guests, it was one evening proposed that the song should go round. When the governess was called upon, she sung the very air whose witching sweetness had, in the grotto, taken prisoner every faculty of my young imagination. Her sister told my friend, that was the first time Mr. L—— had heard her sing. He had shewn little attention to the charms of her conversation. The emanations of genius and of knowledge are, to the generality of what are called polite men and women, but as colours to the blind. We do not find it so with vocal music ; where there is any ear, it speaks to the passions, and their influence is universal. The next morning, Mr. L—— offered to the acceptance of the songstress, in his own proper person, an attractive figure, a creditable degree of intellect, at least for a man of fashion, a good character, and a splendid fortune’. V. 1. pp. cvii—cx.

Miss Seward's principal, and on the whole her best poems are the Elegy on Captain Cook, — the Monody on Major André,—Louisa, a Poetical Novel,—and Llangollen Vale. Others of equal length with any of these may be found, but none of superior merit.

The Elegy on Captain Cook is written with considerable vigour, and laboured into excessive brilliancy in many passages by a studied and successful imitation of Dr. Darwin's style which may be traced in the cadence of the verse, the turn of expression, the character of the imagery, and even in the pomp of classical illustration, once so much admired in the Botanic Garden. The following lines might have been penned by Dr. Darwiu himself.

'Borne on fierce eddies black Tornado springs,
Dashing the gulpy main wth ebon wings ;
In the vex'd foam his sweeping trail he shrouds,
And rears his serpent-crest amid the clouds ;
Wrapt in dark mists with hideous bellowing roars,
Drives all his tempests on, and shakes the shores.
Already has the groaning ship resigned
Half her proud glories to the furious wind.
The fear-struck mariner beholds from far,
In gathering rage, the elemental war ;
As rolls the rising vortex, stands aghast,
Folds the rent sail, or clasps the shivering mast !
Onward, like night, the frowning Demon comes,
Show'rs a dread deluge from his shaken plumes !
Fierce as he moves the gulphed sand uptears,
And high in air the shatter'd canvass bears.
Hardly the heroes in that fateful hour
Save the torn navy from his whelming power ;
But soon from Industry's restoring hand,
New masts aspire, and snowy sails expand.
On a lone beach a rock-built temple stands,
Stupendous pile ! uwrought by mortal hands ;
Sublime the ponderous turrets rise in air,
And the wide roof basaltic columns bear :
Through the long aisles the murm'ring tempests blow,
And Ocean chides his dashing waves below.
From this fair fane, along the silver sands,
Two sister-virgins wave their snowy hands ;
First gentle Flora—round her smiling brow
Leaves of new forms, and flow'rs uncultur'd glow ;
Thin folds of vegetable silk, behind,
Shade her white neck, and wanton in the wind ;
Strange sweets, where'er she turns, perfume the glades,
And fruits unnam'd adorn the bending shades.
—Next Fauna treads, in youthful beauty's pride,
A playful Kangroo bounding by her side ;

Around the Nymph her beauteous Pois display
Their varied plumes, and trill the dulcet lay ;
A Giant-bat, with leathern wings outspread,
Umbrella light, hangs quiv'ring o'er her head.
As o'er the cliff her graceful step she bends,
On glitt'ring wing her insect train attends.
With diamond-eye her scaly tribes survey
Their Goddess-nymph, and gambol in the spray.
With earnest gaze the still enamour'd crew
Mark the fair forms; and as they pass, pursue ;
But round the steepy rocks, and dangerous strand,
Rolls the white surf, and shipwreck guards the land.
So, when of old, Sicilian shores along,
Enchanting Syrens trill'd th' alluring song,
Bound to the mast the charm'd Ulysses hears,
And drinks the sweet tones with insatiate ears ;
Strains the strong cords, upbraids the prosp'rous gale,
And sighs, as Wisdom spreads the flying sail.' Vol. II. pp. 40—43.

The same structure of verse has been adopted by Miss Seward, in her *Verses written in Dr. Darwin's Botanic Garden near Lichfield, July, 1778*,—and which were published a short time afterwards in the Gentleman's Magazine, with her name to them. Yet these very verses, with some slight alterations, fourteen years afterwards, in 1792, appeared as the opening lines of Darwin's own famous "Economy of Vegetation"! We do not find that the Doctor ever made either public or private acknowledgement of his obligation to Miss Seward, nor that Miss Seward herself ever reclaimed her lines during the borrower's life. The lady, however, after his decease, plucked her transplanted laurels *vi et armis* out of the Botanic Garden, and has here replaced them in her own Pierian plot, from which we shall not attempt to uproot them.

The Monody on Major André, we deem the best of all Miss Seward's compositions. Mr. John André was the faithful, but unfortunate lover of Miss Honora Sneyd, the bosom friend of Miss Seward. On the marriage of this Lady to Mr. Edgeworth, her former admirer, then a merchant in London, immediately went into the army, and distinguished himself greatly by his valour, skill, and enterprize, in the American War ; but being captured as a spy, was hanged by the sentence of a court-martial, with remorseless severity of justice. In this Monody there is a genuine tenderness of tone, both in the diction and the thoughts, that we rarely find in Miss Seward's tumid and fantastic strains. The comparison, in the following lines, is new and admirable. The hero, heart-sick of love, and panting for glory, is about to embark for America.

' He says ;—and sighing seeks the busy strand,
Where anchor'd natives wait the wish'd command.

To the full gale the nearer billows roar,
 And proudly lash the circumscribing shore ;
 While furious on the craggy coast they rave,
 All calm and lovely rolls the distant wave ;
 For onward, as the unbounded waters spread,
 Deep sink the rocks in their capacious bed,
 And all their pointed terror's utmost force
 But gently interrupts the billow's course.
 So on his present hour rude passion preys,
 So smooth the prospect of his future days ;
 Unconscious of the storm, that grimly sleeps,
 To wreck its fury on th' unshelter'd deeps. Vol. II. p. 78.

Miss Seward thus characterizes the two lovers with grace and elegance.

'Dear lost companion ! ever constant youth'
 That fate had smil'd propitious on thy truth !
 Nor bound th' ensanguined laurel on that brow,
 Where love ordain'd his brightest wreath to glow !
 Then peace had led thee to her softest bow'r,
 And Hymen strew'd thy path with all his flow'r,
 Drawn to thy roof, by friendship's silver cord,
 Eash social joy had brighten'd at thy board !
 Science and soft affection's blended rays
 Had shone unclouded on thy lengthen'd days ;
 From hour to hour thy taste, with conscious pride,
 Had mark'd new talents in thy lovely bride ;
 Till thou hadst own'd the magic of her face
 Thy fair HONORA's least engaging grace.
 Dear lost HONORA ! o'er thy early bier
 Sorrowing the muse still sheds her sacred tear !
 The blushing rose-bud in its vernal bed,
 By zephyrs fann'd, by glistening dew-drops fed,
 In June's gay morn that scents the ambient air,
 Was not more sweet, more innocent, or fair.
 Oh ! when such pairs their kindred spirit find,
 When sense and virtue deck each spotless mind,
 Hard is the doom that shall the union break,
 And fate's dark billow rises o'er the wreck.
 Now Prudence, in her cold and thrifty care,
 Frown'd on the maid, and bade the youth despair ;
 For power parental sternly saw, and strove
 To tear the lily bands of plighted love ;
 Nor strove in vain ;—but while the fair-one's sighs
 Disperse like April-storms in sunny skies,
 The firmer lover, with unswerving truth,
 To his first passion consecrates his youth ;
 Though four long years a night of absence prove,
 Yet Hope's soft star shone trembling on his love.' V. II. pp. 72.—

We need not point out to the reader of taste, the striking difference between the quotations from the Monody on Ma-

André and the extract already given from the Elegy on Captain Cook, in verse, expression, imagery, and illustration, in all which, as we observed, the latter so closely resembled the manner of Doctor Darwin. The Monody is accompanied by a few exquisite letters, written by poor André to the author, while he was the hoping, happy lover of Miss Honora Sneyd.

Of the poetical novel of *Louisa* we are not disposed to speak either highly or contemptuously. It is splendid in colouring but cold in composition; it has more vehemence than passion, more horror than distress, more form than feeling. The versification has little of the Darwinian lubricity; and approaches nearer to the languid and verbose numbers of Prior, than to the spirited variety of Dryden, or the compact harmony of Pope.—*Llangollen Vale* contains some fine description. It is written in stanzas of eight lines. We have no room for quotation.

In the third volume we have a hundred Sonnets. We shall quote one,—not as a specimen of the ninety nine.

' Ceased is the rain ! but heavy drops yet fall
From the drenched roof ;—yet murmurs the sunk wind
Round the dim hills; can yet a passage find
Whistling thro' yon cleft rock, and ruin'd wall.
Loud roar the angry torrents, and appal
Though distant.—A few stars, emerging kind,
With green rays tremble thro' their misty shrouds ;
And the moon gleams between the sailing clouds
On half the darken'd hill.—Now blasts remove
The shadowing clouds, and on the mountain's brow,
Full-orb'd she shines. Half sunk within its cove
Heaves the lone boat, with gulphing sound :—and lo !
Bright rolls the settling lake, and brimming rove
The vale's blue rills, and glitter as they flow ! Vol. III. p. 139.

Notwithstanding a barbarous ellipsis in the third line, this sonnet exhibits a genuine picture from nature, neither over-coloured nor over-crowded, but full of images and objects, presenting as much to the eye, and more to the mind, than the pencils of Claude and Salvator combined could realize on canvas.

Omitting a prodigious array of Epistles, Odes, Inscriptions, complimentary Verses, Prologues, Paraphrases, &c. &c. &c. which these Volumes contain, we shall give one example of Miss Seward's *lyrical* powers. It is incomparably the best small poem in the collection, and though the scantiness of rhyme greatly impoverishes the music of the measure, yet the piece strikingly contains so much excellence, that it has warmed Mr. Scott on Mayneif into something like praise.

• From thy waves, stormy Lannow, I fly !
 From the rocks, that are lashed by their tide ;
 From the maid, whose cold bosom, relentless as they,
 Has wreck'd my warm hopes by her pride !—

Yet lonely and rude as the scene,
 Her smile to that scene could impart
 A charm, that might rival the bloom of the vale—
 But away, thou fond dream of my heart !

From thy rocks, stormy Lannow, I fly !

• Now the blasts of the winter come on,
 And the waters grow dark as they rise !
 But 'tis well !—they resemble the sullen disdain
 That has lour'd in those insolent eyes.
 Sincere were the sighs they represt,
 But they rose in the days that are flown !
 Ah, nymph ! unrelenting and cold as thou art,
 My spirit is proud as thine own.

From thy rocks, stormy Lannow, I fly !

• Lo ! the wings of the sea-fowl are spread
 To escape the loud storm by their flight !
 And these caves will afford them a gloomy retreat
 From the winds and the billows of night ;
 Like them, to the home of my youth,
 Like them, to its shades I retire ;
 Receive me, and shield my vex'd spirits, ye groves,
 From the pangs of insulted desire !

To thy rocks, stormy Lannow, adieu ! Vol. I. p. 158.

We have already said that Miss Seward was a most *earnest*, and eager candidate for immortal fame ; but she mistook *Wm.* way, as well as wanted the abilities, to obtain it. Both *national* the quantity and quality of the works which she left for publication, we suspect that she could scarcely find in her *her* *rites* *to suppress any thing, however trifling and temporary, wh* *Avon,* she had once written so as to please herself. We should *Hand* have reproached her memory with this common infirmity *of the* authors, had we not found among the miscellanies two pie *death* of obsolete spleen, the injustice of which in their applicat *graph* she honestly acknowledges in the accompanying notes, *indig* therefore she must have retained them, to the dishonou *repro* her posthumous pages, from a miserably mistaken idea of *and t* poetical merit, though that is too poor to redeem even a har *which* less subject from contempt.

In Vol. III. p. 67. there is a ‘*Philippic on a modern Empire*’ (Joan of Arc, by Robert Southey,) in which the author *narr* branded as ‘a beardless parricide’ for having degraded ‘Had British name,’ and deprecated monarchical ambition *at the l* *rapacity, under the proud name of military glory ! Yet ‘cla* the note appended to this Philippic, the author confes *Dur s* forty

at after fourteen years of cooler reflection and experience the mischief of war, she is convinced that the poet was influenced by benevolence to the human race,' &c. Now in name of truth and conscience, what have we to do with Miss Seward's recanted calumnies, unless the verses that contain them be *asbestos*, which, if we recollect rightly, Cornelius Agrippa tells us *cannot* be set on fire, yet if it *be once* on fire, it will burn to the world's end! Our readers shall judge for themselves whether this Philippic, if thrown into flames, would have been thus imperishable.

' O, dark of heart,

As luminous of fancy ! quit for shame,
Quit each insidious pretence to virtue,
To Christian faith, and pity !—Dry thy tears
For age-pass'd woes, they are the crocodile's,
And o'er the murder of the royal victims,
And o'er the Christian faith's apostacy,
Witness'd in France, cry, "Vive la Liberté!"
Dip thy young hands in her o'er-flowing chalice
Brimm'd with the gore of age, infants, and beauty,
And throwing thy red cap aloft in air,
Laugh with the fierce hyena !'

But we have a heavier charge to bring against Miss Seward, who herself has made complete amends to Mr. Southey for this alloy of absurdity, by some panegyrical lines written on the blank leaves of "Madoc," (Vol. III. p. 382.)—In this same Volume, (p. 5,) we find a shrew-like ' *Remonstrance, addressed to Wm. Cowper, Esq. in 1778, on the sarcasms, levelled at national gratitude in the Task;*' alluding to the passages in the 6th book, wherein the Christian Poet condemns the idolatrous rites paid to the memory of Shakespeare, at Stratford upon Avon, and the Westminster Abbey Oratorios in honour of Handel. This ' remonstrance' was never sent to the Author of the Task,—in compassion to his infirmities: and since his death Miss Seward acknowledges, that ' Mr. Hayley's biography of the unfortunate man softens, by excited pity, the indignation which had arisen from the ungenerous passages reprobated here; but the delineation of Cowper's character, and the records of his life, compared with the illiberal censures which disgrace the interesting and beautiful pages of the Task, teach us, more than ever, to deplore the dire Calvinistic principles, which ruined his peace, and which could so freeze and narrow a heart, which Nature had made warm and expansive.' Had Miss Seward actually discharged her petulant heroics at the living poet, they would have been as impotent to harm him, ' clad in his celestial panoply,' as if she had collected the worn-out stumps of the pens with which she wrote the hundred and forty-four quarto volumes of letters aforementioned, and shot

them from a baby's bow against Lichfield Cathedral. N
by the latter feat she might have stood a better chance
posthumous notoriety, than by bequeathing an idle rem
strance to a dead man! But we discover another snake
the grass, besides the blind worm of self-admiration,
the perpetuation of these intemperate lines,—*hatred of the*
dire Calvinistic principles, which ruined his [Cowper's] pe
of mind, and which could so *freeze* and *narrow* a heart, wh
nature had made warm and expansive.' Of the *Relig*
of Jesus, which Miss Seward thus anathematizes, Cow
himself, having experienced its power, was surely a bet
judge than a stranger, and he thus describes its influ
on a heart like his own :

- Joy far superior joy—
- Invades, possesses, and o'erwhelms the soul
- Of him, whom HOPE has with a touch made whole.
- 'Tis heaven, all heaven descending on the wings
- Of the glad legions of the King of Kings ;
- 'Tis more ; 'tis God diffused thro' every part,
- 'Tis God himself triumphant in the heart.
- Oh welcome now the Sun's once hated light,
- His noonday beams were never half so bright.
- Not kindred minds alone are call'd to employ
- Their hours, their days, in listening to his joy ;
- Unconscious Nature, all that he surveys,
- Rocks, groves, and streams must join him in the praise.'

Are these transporting strains, which cause joy in hea
—are these the language of a heart chilled and narrowed
• *dire Calvinistic principles?*" We leave the slander w
out any farther comment, to stand as a tremendous p
how despicable even a poetess and a toast may be rend
ed, by the united force of ignorance, irreligion, and s
conceit.

We are sorry to conclude this long article with censure
unqualified, but we apply it solely to the two pieces which
have just specified. Of the rest of the contents of these
lumes, our readers will perceive that we have been determi
to speak as favourably as truth and justice would allow.

Art. III. *An Introduction to the Theory and Practice of Mechanics*
Five Books, for the Use of Schools : illustrated by Examples.
W. Marrat, Teacher of Mathematics, Boston. 8vo. pp. xii.
13 folding Plates. Price 14s. bds. Lackington and Co. 1810.

THERE are two general methods of contemplating me
nies, with respect to its theoretical principles. The *first*
is to consider it as the theory of *forces*, that is to say, of
causes which impress or produce motions; the second

regard it as the theory of the *motions* themselves. In the first method, the reasoning is founded on the causes, whatever they are, which impress, or tend to impress, motion upon bodies on which those causes act. In the second, the motion is considered as previously impressed, and as it were residing in the bodies; and we merely inquire, what are the laws according to which the respective motions required are propagated, modified, or destroyed, in every conceivable circumstance. Each of these methods of considering the science of mechanics has its advantages and its inconveniences. The first is almost universally followed, as being the most simple; but it has the disadvantage (unless it be very carefully guarded against) of being founded upon a metaphysical and obscure notion—viz. that of *forces*. What can be understood, in the precise language of mathematics, by a *force*, that is, by a *cause* of motion, double or triple of another? We can at once ascertain, by the proper calculus, when two quantities of motion are in a given ratio; but who shall determine the ratio of two different causes? These causes, for example, may be the volitions of men or other animals, exerting themselves through the medium of, and modified by, their physical constitutions: but what is a volition double, or triple, another volition?

If, on the other hand, we only consider forces as indicated by the quantities of motion which they produce in movable bodies to which they are applied, we avoid all the obscurities arising from the metaphysical notions of force, and consider mechanics as the theory of the laws of the communication of motions. In this method the student is sooner brought within the pale of pure calculation, and being freed from the errors resulting from an imperfect system of metaphysics, has simply to guard against those which might arise in his investigations as a mathematician. In this way, too, it would be possible to avoid all obscurity or ambiguity of definition, by representing the meaning of all the terms employed, in algebraical language. Thus, in general, if m denoted a mass or body, s a space or line or quantity, t a portion of time,—then,

1. Every quantity of the form, or reducible to the form, $\frac{s}{t}$, is denominated *velocity*.
2. Every quantity of the form $m \frac{s}{t}$, is called *quantity of motion*.
3. Every quantity of the form $\frac{s}{t^2}$ is denominated *accelerating or retarding force*.
4. Every quantity of the form $m \frac{s}{t^2}$ is denominated *moving force*.
- 5.

Every quantity of the form $m \frac{s}{t}$, may occasionally be denominated *momentum, force, or power.* 6. Every quantity of this form, $m \frac{s^2}{t^2}$, is called *living force, or momentum of action.*

7. Every quantity of this form, $m \frac{s^3}{t^3}$, is denominated *quantity of action.*

Here again, we should have, for the most general equation comprehending the circumstances of uniform motion, $s = S + V t$; where s and S are spaces, t a portion of time, and the number of units of space described in each unit of time.

For variable motions we should have $s = f t$, the function f being determinable from the circumstances of the motion; as for example, when the motion is uniformly varied, we should have $s = S + V t + \frac{1}{2} g t^2$, the quantity $g t$ being the velocity acquired at the end of the time t , in virtue of acceleration alone.

Then by combining, or otherwise modifying, the quantities of action of different bodies; by considering pressures, quantities of motion, in which $\frac{s}{t}$ has become equal to zero, &c.—the whole doctrine of dynamics, and then of statics, might be made to flow from a very few primordial equations.

All this, however, is too abstracted and refined for young men at their first entrance upon this science; and therefore Mr. Marrat has not adopted the method here delineated: the reasons for sketching it may perhaps appear before we terminate the present article.

The motives which prompted Mr. Marrat to undertake the work, and the plan he has pursued in the execution of it, are thus described by himself.

* The English authors who have written expressly on this subject, are Emerson, Parkinson, Wood, and Gregory, with a few others. Emerson's mechanics was an excellent performance at the time it was published, but it cannot be denied that subsequent improvements have, in some degree, diminished its utility; and it may be truly affirmed that it never was suitable, nor ever was intended for a School book: the same may be said of Parkinson's work. Wood's small piece in the Cambridge Course, is entirely devoted to the theory; and, therefore, however excellent it may be in that department, it must necessarily be deficient in such information as is requisite in applying the theory to practice in the arts, and in the construction of machinery. The size and price of Gregory's very scientific work preclude it from being generally used in schools; it is, also, too difficult to be understood by the generality of students—to that work the present may serve as an introduction. Considerable experience as a teacher has convinced the author that introductory books cannot be rendered too plain and easy, for the capacities

outh are exceedingly various, and though some few are capable of making rapid strides, and stop at nothing, yet it is a melancholy reflection to think that a far greater number must be led by the hand, must be assisted at every step, and require that every obstacle should be removed. In short, it is the business, it is the duty also, of preliminary writers, to make the road as smooth and easy as their materials will admit; to lay the ascent gently sloping, and endeavour as much as possible to dispel the mists which but too frequently intercept the view.

The present work is divided into five books, the first of which contains the elements of *Statics*, or the doctrine of the equilibrium of solid bodies. The second book treats of *Dynamics*, or the doctrine of motion, and as this subject is extremely copious, little more than an abstract of the most useful branches of this science can be expected; the student will, however, find sufficient information to enable him, after he has studied what is here given with attention, to pursue the subject in other works. The third book contains the principles of *Hydrostatics* and *Hydrodynamics*, or the principles of the equilibrium and motion of non-elastic fluids. In this book the theory and practice are so blended, and the subjects treated in such a manner, as to render it of use to readers in general. In the fourth book, *Pneumatics*, or the properties of elastic fluids in general, though more particularly the properties of common or atmospheric air, are explained. This book, though short, will be read, it is hoped, with much pleasure, as it contains a considerable fund of information treated in a popular manner: beside the description of several smaller instruments, as the barometer, the thermometer, the siphon, pyrometer, &c. it contains the theory and description of pumps, that is, of the air pump and four water pumps, viz. the sucking, the lifting, the forcing, and the centrifugal pump. In the first four books, the subjects are prosecuted as far as could be done without introducing the fluxional calculus; but to render the work of more general utility, and to accommodate students in the higher classes, a fifth book is added, in which several branches in the preceding books are considerably extended. This fifth book contains also the motion of machines and their maximum effects, an account of water wheels, experiments on friction, and the theory of wheel carriages.' Pref. pp. i—iv.

The reader may hence see what is the merit to which Mr. Marat aspires. His object is to present preceptors with an useful introductory work, such as may be safely put into the hands of their pupils; impart to them the leading principles of the science; and prepare them for the perusal of more elaborate and extensive treatises on the same subject. It is but just to say, that for this purpose the treatise is extremely well calculated. The theory is correctly, and in the main, perspicuously exhibited. Apt illustrations are frequently introduced; and almost every section is terminated with practical examples, the solution of which will recal the student to the propositions he has previously demonstrated, and thus at once serve both to fix the principle more perfectly in his

mind, and to convince him that the truths of this science are of constant, though varied utility. Indeed, we consider it as decidedly the best introductory work on Mechanics which has been yet published in this country, and we think we cannot do better than recommend it warmly. To masters of schools, especially, it will save much labour in selecting from larger works; and the students in our colleges and public academies may advantageously peruse it, before they enter upon the more profound treatises of Parkinson, Gregorius, Prony, or Lagrange.

Having said thus much in justice to this ingenious author, we must now in justice to ourselves and the public remark that he is not *always* quite so successful in definition and expression as might be wished. Thus, at p. 2. Mr. Marrat says, 'When a body is passing successively from one part of space to another, it is said to be *in MOTION*.' Very true: but, if the student say 'I want to know what motion is, without being *in motion*,' and ask for a definition, he will not receive it. This is an acknowledged difficulty; but Mr. M. has got the knot instead of untying it.—Again, 'the velocity or swiftness of a body, or its rate of motion, signifies the space which it uniformly passes over in a given portion of time.' This is not correct. Lineal space may be assumed as a measure of velocity, but velocity does not *signify* space.—Nearer instances are we mightily in love with Francœur's account of time. Given in the same page: 'Time is, with respect to us, the impression which leaves in the memory a continuation of events, the existence of which we are certain has been successive.'—At p. 57, 'proof' is used as synonymous with demonstration. We believe men of science commonly distinguish them. Thus, we *prove* multiplication in arithmetic by casting out the nines; and we can *demonstrate* that, under certain circumstances, this manner of proof is correct.—The definition of a simple pendulum at p. 160 is objectionable.

But we must make our most decisive stand against what is said at p. 120 relative to what is called the *law of continuity*, which we are told 'can NEVER be violated.' In order that our observations on this celebrated *law*, as it is denominated, may come with perfect fairness, we shall extract Mr. Marrat's account and defence of it.

'The law of continuity is that by which variable quantities, passing from one magnitude to another, pass through all the intermediate magnitudes, without ever passing abruptly over any of them.'

'This law Boscovich proves to be universally true, in the first place from induction. Thus the distances of two bodies can never be changed without their passing through all the intermediate distances.'

* We see the planets move with different velocities in different directions, but they still observe the law of continuity. In heavy bodies projected, the velocity decreases and increases through all the intermediate velocities;—the same happens with regard to elasticity and magnetism. No body becomes more or less dense without passing through all the intermediate densities. The light of the day increases in the morning and decreases at night through all the intermediate degrees. In a word, throughout all nature we see the law of continuity takes place, if all things be rightly considered. It is true we sometimes make abrupt passages in our minds, as when we compare the length of one day with that of another immediately following it, and say that the latter is two or three minutes longer or shorter than the former, passing all at once, in our way of speaking, round the earth: but if we take all the different longitudes we shall find days of all the intermediate lengths. We likewise sometimes confound a quick motion with an instantaneous one: thus, we are apt to imagine that the ball is thrown abruptly out of the gun; but, in truth, some time is required for the gradual inflammation of the powder, for the rarefaction of the air, and for the communication of motion to the ball. In like manner, all the objections to the law of continuity may be satisfactorily solved.

* Boscovich goes still farther, and maintains that a breach of this law is metaphysically impossible. This argument he draws from the nature of continuity: for it is essential to continuity that where one part of the thing continued ends, and another begins, the limit is common to both. Thus when a geometrical line is divided into two, an indivisible point is the common limit to both. Time is also continued, and where one hour ends another immediately begins, and the common limit is an indivisible instant.

* Now as all variations in variable quantities are made in time, they all partake of its continuity, and hence none of them can hasten, by an abrupt passage, from one magnitude to another, without passing through the intermediate magnitudes.

* We cannot pass from the sixth hour to the ninth without passing through the seventh and eighth; because, if we did, there would be a common limit between the sixth hour and the ninth, which is impossible. So, likewise, we cannot go from the distance 6 to the distance 9, without passing the distances 7 and 8; because, if we did, in the instant of passage we should be both at the distance 6 and the distance 9 at the same time; which is impossible.

* In like manner a body that is condensed, or rarefied, cannot pass from the density 6 to the density 9, or *vice versa*, without passing through the densities 7 and 8; because, in the abrupt passage, there would be two densities 6 and 9 at the same instant.

* The body must pass through all the intermediate densities, and this it may do either quickly or slowly, but still it must pass through them all; the like may be said of all variable quantities, and thence we may conclude that the law of continuity is universal. But, in Creation, is there not an abrupt passage from *non-existence* to *existence*? No, there is not; for before *existence* a *being* is nothing, and therefore incapable of any state.

* In creation a *being* does not pass from one state to another abruptly;

it passes over no intermediate state; it begins to exist and to have state, and existence is not divisible. But do we not at least admit of abrupt passage from repulsive to attractive forces even in our theory itself? We do not. Our repulsive forces diminish through all the intermediate magnitudes, down to nothing; through which, as a limit, they pass to attraction. In the building of a house or ship, neither of them is augmented abruptly; for the additions made to them are effected solely by a change of distances between the parts of which they are composed, and all the intermediate distances are gone through.

'The like may be said of many other cases, and still the law of continuity remains firm and constant.' pp. 120, 121. Note.

Thus says Mr. Marrat: and thus in effect says Professor Robison, and a host of other philosophers;—demanding this boasted *law* the universal assent of metaphysicians, naturalists, philosophers, and mathematicians. If this observation of continuity were merely proposed as a *circumstance* conformably with which many events in nature, or many descriptions in mathematics, were found to take place, we should admit it without entering into any dispute. But when it is held up to usurp the place of a positive, invariable *law*, which 'can never be violated,' we must be allowed to hesitate. We think the baneful consequences attending the admissions of such baseless laws, are not to be estimated lightly.

And first with regard to pure mathematics, the law of continuity does not obtain in many cases. Thus it is with regard to the Cassinean ellipsis, and the Conchoid under certain relations of the constant quantities. And in lines of the third order, according to Newton's enumeration, six one out of seventy-two break the law of continuity. The following, too, arising from the consideration of *loci*, is remarkable, though obvious instance, of a double solution of continuity.

Let there be any number of lines SA, SB, SC, . . . SN, drawn from the same point S, and given both in magnitude and position, in one plane. Let the locus be sought of the points Y, from either of which letting fall perpendicular upon all those right lines, the sum of their rectangles into the given right lines SA, SB, &c. shall be a constant magnitude. Now, so long as the point S is not the common centre of gravity of the points A, B, C, . . . M, N, the locus of the points required will be single and determinate, and the space given is not susceptible of any limit either in magnitude or in minuteness: but by the smallest imaginable changes in the magnitude and position of the first line we may produce corresponding changes in the position of the centre of gravity Z, relatively to the point S; and so long as these changes do not tend to confound this ce-

of gravity with the point S , the locus of the points Y will remain single and determinate. Yet, at the moment when the centre of gravity Z , approaching the point S by degrees as imperceptible as you please, becomes confounded with it, there is a double leap, which completely violates the law of continuity; for now the locus of the points Y is entirely indeterminate, instead of being determinate, as before: and in this case, too, the space proposed is confined to the limit zero, when in the former case it is not susceptible of any limit. So that this instance presents a double sudden passage or leap, the one from finite to infinity, the other from infinitude to limited quantity; and both of them in consequence of the smallest conceivable diminution of a distance.

Similar exceptions to the law of continuity result from the consideration of many of the 'General Problems' of Dr. Stewart and M. Carnot. It cannot, therefore, be assumed as a general principle in pure mathematics. And with regard to chemical philosophy, though that is foreign to the immediate subject of this article, we may remark that M. Lesage has pointed out many exceptions in his '*Essai de Chemie Mechanique*' and in the *Opusculi Scelti* of Milan for the year 1784. In optics, the rules for foci, and for caustics, furnish still more exceptions: and, indeed, without adverting to abstruse points, any person may conceive fifty ways of extinguishing the flame of a candle, so that there shall be a complete rupture of continuity, in the passage from light to darkness.

With regard to the argumentation in the last quoted passage, a part of it seems little better than quibbling. We mean that in which it is affirmed that 'there is not an abrupt passage from non-existence to existence.' We dare not impugn the good sense of our readers, by imagining they need our assistance to detect the fallacy of this.—Again, we are told that 'in heavy bodies projected, the velocity decreases and increases through all the intermediate velocities.' Now if we were to ask the advocates for this 'law,' what is the intermediate velocity between quiescence and the first degree of velocity after the body leaves the state of quiescence—we fancy they will perceive that no such intermediate degree can be assigned or *imagined*; and that therefore there is a solution of continuity. But on this topic we think it is quite needless to expatiate. If the law of continuity require infinitely small changes, no finite number of them can make a perceptible change;—and the advocates of this law do not affect to deny perceptible changes. If, on the other hand, it be supposed that

the changes are finite, though individually imperceptible and there is an end of the question; for the law of continuity which is as completely violated by finite changes, as it would be if were the universe suddenly destroyed.

We have said thus much against the admission of the wise law of continuity, because we are aware that when once principles like this are supposed to be established, there is an tendency, even in well ordered minds, like our author's, to make every thing yield to them; while among those philosophers (for such by a strange misnomer they are called) who would rather bow to a law without a lawgiver, than acknowledge the weight and obligation of those laws which flow from the Supreme Governor, there is a constant effort to make every thing bend to the ideal law; and thus these cold speculatists are prepared to abandon, without a struggle, the most solemn, important, or consoling truths, if they do not happen to quadrate with their preconceived opinions. The atheistical systems of Hume and Laplace rest precisely upon such unstable foundations; and however it may have been the fashion to admire these systems, it is not difficult to perceive that each in its turn will be forgotten; "for if any one build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; and the fire shall try ever man's work, of what sort it is."

These remarks having drawn us beyond our original intention, we cannot venture upon more than one other topic of observation. The science of mechanics, we see, is conversant about *force*, *matter*, *time*, *motion*, *space*. Each of these has been the cause of the most elaborate disquisitions, and of the most violent disputes. Let it be asked what is *force*? If the answerer be candid his reply will be 'I cannot tell, so as to satisfy every inquirer.' Again, what is *matter*? 'I cannot tell.' What is *time*? 'I cannot tell.' What is *motion*? 'I cannot tell.' What is *space*? 'I cannot tell.' Here, then, is a science, the professed object of which is to determine the mutual relations, dependencies, and changes of quantities, with the real nature of all of which we are unacquainted; and in which the professed object is, notwithstanding, effected. We have certain knowledge respecting, subjects of which themselves we have no knowledge;—demonstrated, irrefragable propositions, respecting the relations of things which in themselves elude the most acute investigation. The reason of this we have assigned on a former occasion.

* Vide Ecl. Rev. Vol. IV. p. 57.

and we conceive we are strictly within the line of our duty when we again advert to similar reflections.

In the physical sciences very much, we are ready to admit, has been accomplished. Yet we may challenge the wisest philosopher to demonstrate, from unexceptionable principles, and by just argument, what will be the effect of one particle of matter in motion, meeting with another particle at rest, on the supposition that these two particles constituted all the *matter* in the universe. The fact of the communication of motion from one body to another, is as inexplicable as the communication of divine influences. How, then, can the former be admitted with any face, while the latter is denied? We know nothing of *force* any more than we do of *grace*, except by their effects. There are questions, doubts, perplexities, disputes, diversities of opinion, about the one as well as about the other. Ought we not, therefore, by a parity of reason to conclude, that there may be several true and highly useful propositions about the latter as well as about the former? Nay, we may go farther, and affirm, that the preponderance of argument is in favour of the propositions of the theologian. For, while force, time, motion, &c. are avowedly constituent parts of a demonstrable science, and ought therefore to be presented in a full blaze of light, the obscure parts proposed for our assent by the theologian are avowedly mysterious. They are not exhibited to be understood, but to be believed. They cannot be explained without ceasing to be what they are: for the explanation of a mystery is, in the language of Young, its destruction. They cannot be made obvious without being made mean: for a clear idea is only another name for a *little* idea. Obscurities, however, are felt as incumbrances to any system of philosophy; while mysteries are ornaments of the Christian system, and tests of the humility and faith of its votaries. It is, then, the business of a philosopher, as far as possible, to remove obscurities; but it is not the business of a divine to abolish mysteries. Paul, who was no indifferent theologian, in our estimation, "gloried in the *mystery* of godliness." And Lord Bacon, who was not a very despicable philosopher, has a passage with which we shall beg leave, for our own ease and that of the reader, to terminate this disquisition. "The prerogative of God comprehends the whole man. Wherefore, as we are to obey *God's law*, though we find a reluctance in our *will*; so we are to believe his word, though we find a reluctance in our *reason*; for if we believe only that which is agreeable unto our *reason*, we give assent to the *matter*, not to the *author*; which is no more than we would do towards a suspected and discredited witness."

Art. IV. *The Religious World Displayed* ; or a View of the four great Systems of Religion, Judaism, Paganism, Christianity, and Mohan medism ; and of the various existing Denominations, Sects and Parties existing in the Christian World. To which is subjoined a view of Deism, and Atheism. By the Rev. Robert Adam, B. A. Oxford Minister of the Episcopal Congregation Black-friars Wynd, Edinburgh and Chaplain to the Right Honourable Earl of Kellie. 3 vols. 8vo, pp. xxxv, 445, 453, 504. Price 11. 11s. 6d. Edinburgh, Laing and Co. Longman and Co. 1810.

THE next age will certainly call this the age of Heresiology. First, a slight "Sketch" of the various religious denominations starts into ephemeral celebrity, and runs through many editions : then a more enlarged "View," forming a solid volume, claims the notice of the public ; and now we are visited on a similar mission, by three respectable octavos ; — though as their sensible and modest author still complains of the extent of the subject, and of want of room to do it justice, there is even yet forthcoming, we suppose, a goodly quarto, or a old fashioned ponderous folio to exhaust the theme. In what light ought this prevalent taste for investigation into the diversified religions of mankind to be regarded ? If it be true that the study of history is one of the most effectual means of inculcating the scriptural doctrine of human depravity, the study of sects and heresies may perhaps be considered supplementary to it : for what can be more evident, than that something is dreadfully wrong in a race of beings formed to know and please their Creator, who yet are wandering in endless mazes of contradictory opinions — some ardent in cultivating as acceptable devotion, what others abhor as idolatrous insult and rebellion. Sceptical indifference, indeed, in the semblance of philosophy, has harangued us on the pleasure which the common parent of the great family of man must feel in seeing his children pay him homage in different ways — as though a chaotic mixture of Hindu fables, Mahometan superstitions, popish farces, and bacchanalian revels, were to take place of that lovely oneness of sentiment that prevails among worshippers of heaven ! Were it only that this difference of opinion among mankind, has been the promoter of all bad passions, and the fire-brand of inextinguishable discord, it would be quite sufficient to make it deplored by every genuine philanthropist.

The utility of such works, however, as that we are proceeding to examine, must greatly depend upon the sentiment and spirit of their authors. Mr. Adam, it seems, is a clergyman, educated at Oxford, who, after spending his first year in the church of England, is now officiating in the Scotch episcopal church. His doctrinal sentiments, whenever they

appear, approach to what is called evangelical; but in discipline he would be thought to feel with his present communion, which was less completely reformed from popery than the English establishment; and hence, perhaps, his liberality and candour, which are predominant qualities in the work before us, often verge towards catholicism, in its most restricted sense.

He considers the religions of the world in the order of Jews, Pagans, Mahometans, and Christians; noticing Deists and Atheists in the supplement. The Christians he divides into those of the Greek and Eastern churches; 'the Roman catholics who acknowledge the authority of the Pope; and the protestants, or reformed churches and sects who reject it.' Under each system and denomination, he gives a definition of the name; an account of its rise, progress, and remarkable eras; a view of its distinguishing doctrines, worship, ceremonies, and church government; a list of eminent men and authors who have written for or against it; a statement of its numbers and of the countries where it is found: to which he adds some miscellaneous remarks by way of conclusion.

Our author's account of the Jews is creditable to his principles, character, and research. The extent of his plan has allowed him to quote from David Levi much interesting information concerning this most singular people,—whom every genuine Christian must regard, as a disinherited elder brother whose estate we now enjoy. We recommend Mr. Adam's concluding reflections to the serious attention of our readers.

“Whatever may be the manner, and whosoever may be the time of this grand event—the restoration of the Jews—let us, in the mean time, strive to abate their sufferings; let us choose rather to be the dispensers of God's mercies, than the executioners of his judgments; and let us avoid putting stumbling blocks in their way; and, whatever we attempt for their conversion, let it be in peace and love. Let us propose Christianity to them, as our blessed Lord himself did, in its genuine purity, and without concealing or disguising any of its doctrines. Let us lay before them their own prophecies; and let us shew them their accomplishment, in the person of Christ; let us applaud their hatred of idolatry; let us neither abridge their civil liberty, nor try to force their consciences; and, above all, let us shew them the religion and morality of the gospel in our lives and tempers, by our approving ourselves to be “a peculiar people, zealous of good works.” Vol. I. p. 78.

The view of Paganism is much less satisfactory than the preceding. It is either too long, or too short. If a glance only was meant, it should not have been extended over a space too wide for the eye, without the aid of that logical method which so greatly facilitates the acquisition of knowledge. But in a work like this, Polytheism should have been exposed to

view in all its deformity : and though in passing lightly over the elegant mythology of the Greeks, Mr. Adam has judged wisely, we cannot but think that the idolatries now prevailing in the East should have been much more fully exhibited — both to inform us of the *religion*, as some will call it, of many millions of our fellow subjects, and also to satisfy those who are still in doubt, whether we ought to admire and cherish the fables of the Hindus, or turn with horror from the crime of permitting millions within our reach, to remain abased by all that is ludicrous and degrading, wretched and impure.

'Mohammedism' is described with sufficient minuteness, except that the introduction of a few passages from the Koran, would have given more distinctness and force to the impression, than it was in the power of mere description to produce. An extract from a catechism said to have been lately printed at Constantinople, will serve to explain the justice of this remark.

"I believe in the books which have been delivered from heaven by the prophets. In this manner was the Koran given to Mohammed, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and in the miracles which they have performed. Adam was the first prophet, and Mahomet was the last. I believe that for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise ; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it ; and the wicked shall be thrown into it. I believe in the water-pools of Paradise. Each of the prophets has a basin for his own use : the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want and the *Houris* who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary tormented with fire, and by voracious and poisonous animals." Vol. I. 250, 251.

The attention paid to the first division of Christians, Greek and Eastern churches, is considerable, but the information collected indicates no peculiar research, and affords a perspicuous display of their genuine character. The extent of the country over which the Greek church predominates ; the triads of immortal beings included in its pale ; the importance of the Russian empire, which forms its principal pillar ; the interest we now take in the Greek Islands, which it is not possible may ere long place their religion under the British sceptre ; and the probability of a still greater part of communion passing from under the yoke of the Turks to

of professed Christians;—all render it extremely desirable for us to become intimately informed of the degree of their religious knowledge, their moral character and habits, as well as the means and facilities which present themselves for the diffusion of divine truth among that long neglected portion of the Christian world. Unhappily we know little more of this, which is most worth knowing, than can be gleaned from the journal of some inquisitive traveller, who might have been too ignorant of religion to understand its true state, and too indifferent to look farther than to the names of sects, the routine of ceremonies, and the revenue of priests*.

The Catholic Church is described and defended with considerable ingenuity, by one of its own members and ministers. This method, however, of allowing every sect to tell its own story, is more deserving, we think, of the praise of candour, than the honour of imitation. As a method of arriving at truth, it is obviously uncertain to the last degree. The Christian, for instance, who should think proper to adopt his notions of Mahometanism from the eulogies of an Imâm, or the Protestant who should choose to derive all his ideas of the church of Rome, from the representations of a Jesuit—each of these might boast, it is true, of having gone to the very first sources of information, but might yet remain surprisingly ignorant of the real merits of the respective cases. A man, no doubt, may be best able to give his own mental portrait, but self-love would generally dissuade him to draw a flattering likeness.

It is unnecessary to enter with minuteness into Mr. Adam's account of the united Church of England and Ireland. As the author was nourished in her bosom, we presume we may rely on the accuracy and kindness of his report. But he now officiates in the episcopal church of Scotland; and this, perhaps, has led him to give to it more attention than its importance required—though we are gratified by the information he communicates. A similar cause has assigned a disproportionate space to the other sects of dissenters in Scotland. To the English dissenters he has been so liberal, though he has referred to the History of Dissenters by Messrs. Bogue and Bennett; a work which various circumstances have so long prevented us from noticing, that we now defer it till the last volume appears.

The travels of Dr. Clarke form an honourable exception to this complaint; and our readers will no doubt call to mind several particulars, which strikingly illustrate the gross idolatry, superstition, and heathenism of the Russian population, in our review of that interesting work. See Rev. Vol. VI. pp. 682—689, &c.

We do not distinctly perceive the propriety of inserting ten articles intitled Materialists, Hutchinsonians, and Mystics by amidst Baptists, Methodists, and other distinct communion cha for the uninformed reader might naturally be induced title ask, where is the Hutchinsonian chapel, &c.? And if so, wot Mr. Adam be prepared to inform him? Indeed, the arrangement of this work is very illogical, which has occasioned rept w titions and deficiencies, more than we have room or incage nation to specify. On this subject, however, it is fair in notice a modest passage in the preface.

' Some of my friends have done me the favour to proffer th assistance, and some of my correspondents have kindly promised cult continue theirs, for the improvement of this work; and I will be hapwa to open a correspondence with others, for the same purpose. I auth look up to the public organs of criticism for many useful hints and marks, of which I will thankfully avail myself if candidly commu cated; so that, should a second edition be called for, it will most li shop be more correct, and less unworthy, in many respects, of the publiccial tention.' Pref. pp. xii, xiii.

With considerable reluctance we remind our author, cause to have deserved this mark of public favour, he should long supplied the grand defect of the work—a moral use. have present, we have mere knowledge, which glimmers like lamp in a sepulchre, wasting its oil upon the dead. note should wish to see the plan so improved, that, without a sho enlargement of size, one third of the work might be He i voted to a view of the vital principles and practical tendidel cies of each form of religion; displaying, with truth more candour, wherein lay the defects which prevented it of th accomplishing the grand design of honouring God athe serving man, as well as the excellences which render Tb worthy of general imitation. The light of such a bhe b would have then resembled that of the sun, which rises ncor merely to shew itself or other objects, but to detect hid due dangers, to point out the path of safety, to feed the fif So of life;

"To rouse the senses, animate the soul,
"And wake the world to action."

Art. VI. *Materials for Thinking.* By W. Burdon. 8vo. 2 vols.
720. Newcastle printed. London, Ostell. 1807.

IT may appear somewhat irregular and unnecessary to be back so far as the date affixed to this publication. The a production did not then happen to fall within our attennd w but having some time since met with it in the house of a xpec decorous and respectable family, where it had found access like so means of a title which, without the appearance of highis to

ension, had yet something to excite curiosity, we were led, by a slight inspection, to think it might be a little act of charity to any of our readers that might be tempted by such a title occurring in an advertisement or catalogue, to give them a hint of the predominant quality of the performance. This we shall do with the fewest possible words of our own, because it will be done much more effectually by means of a few passages extracted from the book itself. There is a great deal in it about religion; and we should somewhat be inclined to wonder, even in spite of its indifferent literary recommendations, that it should have attracted so little attention, if cultivated society is really in that rapid train of improvement towards a final deliverance from all religious belief, which the author seems to be consoled, amidst the views of the vice and misery of the world, by perceiving. If that improvement is really advancing with a broad course of success, there should be a sufficient number of promoters to give a partial popularity to a prominently zealous coadjutor. To be sure an individual has less chance for popularity when the cause he abets is so decidedly and widely triumphant, as no longer to care for an individual's assistance; but we should have supposed the improvement in question had not yet attained so wide a prevalence, as that its participators and promoters could be warranted to slight the well-meant, though it should be thought rather clumsy co-operation of this writer. He is one of the most downright and impudent of the infidel tribe. And we must commend his work for being much more clear of insidious management than the labours of many of the fraternity,—unless, indeed, some part of this merit is rather to be ascribed to want of adroitness.

The pieces, which may be denominated essays, composing the book, have the titles of *Liberality of Sentiment—Human Inconsistencies—the Imagination—Characters—the Feelings—Education—Liberty and Necessity—Political Economy—State of Society—Principal Moral Writers and Systems of Morality considered and compared—The Condition of Mortality examined.* They shew a man of considerable ‘materials,’ but who has very imperfectly learnt the art of ‘thinking’: for the course of thought is for the most part extremely desultory and discontinuous. The reader would be constantly tantalized, if he could anywhere become so far interested in the train of ideas as to be anxious to see it clearly followed out to a conclusion. The author shall go on a short space in a regular sort of way, and with an apparent aim, and our attention becomes fixed in expectation, when in an instant, down he ducks out of sight, like some entertaining water-fowl we have seen, and leaves us to gaze vacantly till he comes up again in quite another

place. The composition, considered as to language, is utter slovenly, and abounds with feeble constructions. Nevertheless the author possesses extensive knowledge, derived both from books and the world; and here and there evinces a degree of intellectual strength which, well disciplined, would have placed him at a considerably forward point among middle-rank understandings—and which, drawn into exercise in a direct manner to have avoided meeting with the malignant demon to whom it is now a miserable captive, might have made him an useful moralist. As it is, we cannot conscientiously recommend it as worth any one's while to gather up the sensible, useful observations to be found in this performance, at the cost of wading through the wide slough of impiety on the surface of which they are sparingly scattered.—It is perhaps but fair to transcribe one paragraph of the better sort, before giving one or two of the samples of the vile quality which form the predominant character of the work. It is from the essay on Human Inconsistencies.

‘Another inconsistency in the human character, not less striking than any of the former, is the difference frequently to be found between public and private characters of men; and this is only to be accounted for by proving that many public establishments, being founded, and subsequently administered, on principles of iniquity and injustice, require individuals of the best private morality the sacrifice of their honour and consistency to promote their temporal interest; hence it is that very few who in their private capacity, abhor every thing cruel, tyrannical, dishonest, not only sanction, but take a part in any thing, however graceful, which can forward their schemes of interest or ambition. If we not daily instances of men, who, though the best friends, fathers and husbands, will yet sign or execute commands which destroy the peace and happiness of thousands: and though they turn with horror from an act of cruelty, or weep with sympathy over a tale of woe, yet, as statesmen or soldiers never hesitate to embrue their pen or their hands in the blood of innocent and unknown victims. And what is their motive? They must do their duty. To what enormities and inconsistencies may not men be reconciled by custom and interest! The man who one day stretch out his hand to give alms to a sturdy beggar, may perchance the next draw his sword against the life of a fellow creature who has neither offended nor injured him: and yet he will do all this without thinking he acts unjustly or inconsistently: he has been taught to do both, and never thinks he can be doing wrong.’ V. I. p. 32.

So early as the close of the first short essay, the author's patience forsakes him at thinking of the arrogant pretensions of the religion of the Bible to be the exclusively true religion.

‘The religions throughout the world cannot all be true; and as all exclude each other from the favour of heaven, it is much more reasonable to suppose that they are all false: to believe otherwise

to make God the author of injustice and cruelty, by condemning men to eternal punishment for disbelief in what, from their education and prejudices, they have never had the means of knowing; to suppose that he regards them all with an equal eye of benevolence, as so many different attempts to obtain his favour, is liberal and consistent.' Vol. I. p. 26.

This, however, is a comparatively moderate paroxysm. There are times when this topic rouses the whole legion within him, makes him break all fetters, and rush forth in naked depravity, with howlings like the following.

' Every part of the Jewish and Christian religions supposes the interference of a particular Providence, because each of them lays claim to a particular revelation; they may indeed in one sense be said to come from God, and so do plagues, pestilence, and famine; they are parts of the general system; but as to their being particular interpositions, to the exclusion of other religions or other nations, the idea is impious and ridiculous, and nothing but a narrow sectarian spirit of bigotry could have countenanced and supported such a belief. Are the Persians or the Chinese less the creatures of the Deity than the Jews or Christians? Why then did he not communicate to them the means of obtaining his favor; or will he punish them for not believing what they had no opportunities of knowing? if he does not punish them, where is the use or benefit of these revelations? and if he only rewards them according to their knowledge, is he not partial in the distribution of his kindness. 'The notion of a particular Providence then, as it relates to nations, is blasphemous, and not less so with regard to individuals.' Vol. I. p. 265.

In another place, (Vol. II. p. 280,) talking of the 'Author of our Nature,' he says, 'he has given to the generality of men no very enviable present when he gave them existence, and those who are unhappy without any fault of their own, have right to complain of injustice and cruelty. The existence of one miserable being in the world is an invincible argument against the belief of a Deity, infinitely wise and benevolent.' An unhappy mortal who can utter, and in various forms repeat, such things as this, might be thought to venture considerably more than is consistent with prudence, supposing this representation of the character of the Deity to be true. But we must make from this apparent courage every deduction implied by such passages as those in which he says 'a Deity exists only in the mind of man.' Vol. II. p. 256. The decided temperament of the man is very consistently indicated in every part of the volumes, where the subject makes a formal, or can be made to allow an incidental, reference to religion. We find him losing no opportunity of asserting that matter is eternal; (Vol. II. p. 268) repeat the 'system of Moses is a compound of wisdom and folly'; (p. 104) that 'the idea of nations and individuals

being punished for their actions, arises from that barbarous theology, which represents the Deity as a revengeful and indignant being, who delights in the sufferings of those whom he has created, and hardens merely to punish; (p. 277) that 'the antiquity of the Chinese is now acknowledged;' (p. 88) that 'of the many precepts contained in the famous Sermon on the Mount, there are but few which can be of any practical utility;' (p. 138) that 'the resurrection of a dead body, after having lain two whole days in the grave, is a fact so contrary to the common sense of mankind, as not to be capable of proof by any human testimony;' (p. 314) that 'to be inquisitive or fearful about another world is the extremity of folly; for if there is another, it must be as little in our power to make it happy or miserable, as the present was before our existence.' (p. 265) But lest the 'if' in this last quoted sentence should be mistaken to imply a possibility of a future existence, and also in order to furnish, against the sorrows of mortality, consolation which he seriously pronounces much better than the fanciful prospects of religion—he goes on to say,

'A rational man, under the pressure of the very greatest calamity, tormented by distress or ill health, will console himself with the reflection that he lives under the dominion of an evitable necessity; he will endeavour, by the exercise of his mental faculties, to act to the best of his judgment in whatever difficulties he is placed; and then, if he finds them surmountable, he will wait with patience [but why he should do so it is impossible for us to divine] for relief in that state of nothingness from which he came, and to which he must undoubtedly return, where the wicked cease from troubling and where the weary are at rest; where the happy and the wretched, the oppressor and the oppressed lie down together in eternal repose.'

It will be sufficient to quote two passages in evidence of the formidable power of the logic before which so many vulgar errors are to disappear.

'The argument taken from the analogy of the scriptures to the constitution of nature is defective, because it is requisite that in all analogical reasoning the things which we reason about should *exactly resemble each other*, &c.' Vol. II. p. 261.

'Those who believe in a future state, to be consistent, ought to believe in a past; for if the soul of man is capable of existing to all eternity, it is difficult to conceive how it could have had a beginning; for that which is eternal ought no more to be limited at one end than the other.' p. 259.

Infidels have generally been not a little perplexed and aggrieved, by the necessity of accounting for the rapid suc-

cess of Christianity so soon after its first introduction. This author appears to think one short paragraph enough to end all controversy on that subject.

' So singular a phenomenon has been imputed to various causes : to me there seem but two which can account for it, and these are, first, the belief of its divine origin, for thirteen men believing themselves inspired, or only pretending to believe it, will soon make many others believe the same, in an age of ignorance and credulity, and when once any opinion has taken root, we all know how difficult it is to overturn it, even in an age more enlightened. The second cause which aided the propagation of Christianity, was the persecution which the first Christians endured ; for such is the natural perverseness of man, and his love of resistance, that he will even glory in suffering if sufficiently opposed, &c.' Vol. II. p. 136.

If Gibbon had been alive to read such a passage as this, it would have done more, through the impetuous recoil from such stupidity in a coadjutor, to carry him over to Christianity, than all that was written against him.

Near the end of the book, and quite at the end of our extracts from it, is the following sentence :

' The general aversion to reading the Bible, which now has hardly any exception but among old women, arises no doubt from the idea, that religion interferes with that generous indulgence of our appetites and passions which is almost inseparable from youth. A religion which is too strict, on this account does infinite harm, because it drives men into the opposite extreme of licentiousness.' Vol. II. p. 301.

Art. VI. *Outlines of an Attempt to establish a Knowledge of Extraneous Fossils on scientific Principles.* By William Martin, F. L. S. 8vo. pp. 250. Price 8s. Macclesfield printed. White, Longman and Co. 1809.

Art. VII. *Petrificata Derbyiensia, or Figures and Descriptions of Petrifications collected in Derbyshire.* By William Martin, F. L. S. 4to. Fifty two plates with Descriptions and an Arrangement. Wigan printed. White, Longman and Co. 1809.

UNION of the varied mental exertions of numerous individuals, is as necessary to produce great and perfect results in science, as the association of their physical strength, to produce extensive and grand effects in the arts. This is particularly true with respect to natural history, a science founded upon the observation of widely scattered specimens ; and to no part of it does the remark apply with greater force, than to the study of extraneous fossils. Many indeed contribute to the promotion of this study, who are not deeply versed in science, or gifted with peculiar penetration. The labour of collecting is

sufficiently repaid by contemplating the forms of the interesting specimens, even without studying them very minutely, either in their reference to existing species, to the convulsions by which they were plunged in the bowels of the earth;—and collections are thus daily formed presenting materials for the more attentive scrutiny of the theoretic describer. Similar to these collections, are most of the lithographic works of our predecessors. They describe specimens with considerable exactness, and illustrate the descriptions with figures; but blinded by favourite hypotheses, or warped by literary animosity, they are almost sure to fall into the most absurd errors, the moment they enter the limits of speculation. The proper illustration of extraneous fossils, requires—besides patience and perseverance in collecting, acuteness in observing, and ingenuity in comparing—an extensive and intimate acquaintance with almost every part of the natural history of organic beings, whence these fossils originate; and a very competent knowledge of mineralogy in its most extensive sense, in order to explain the manner of petrifaction, and to form conjectures respecting the situation of the various subjects.

Both as a collector and systematic arranger Mr. Martin has eminently distinguished himself in the works which form the subject of this article. His *Petrificata Derbyiensia* exhibits specimens of several beautiful, and many unknown species, found in Derbyshire, a county celebrated for

* We have been informed that Mr. M. from an early period of his life attached himself to the stage, but also gave at the same time instructions in drawing, the rudiments of which art he had learnt, intrinsically with them imbibed a taste for natural history, from Mr. J. Bonham of Halifax, well known as the author of the "Fungi," and "Flora of Britain." About the year 1790, while engaged with a theatrical company at Bakewell in Derbyshire, he turned his attention to a subject which he has since so successfully cultivated; and having taken several drawings, from specimens in the collection of White Watson, advertised their publication in conjunction with the latter gentleman. Their connexion, from some cause or other, was interrupted, and Mr. M. published soon after a considerable part of his *Petrificata Derbyiensia* in numbers, advertising, however, to Mr. Watson for his assistance. We were therefore rather surprised to find that, in the letter-press of the present edition, scarcely any mention is made of Mr. Watson; and the more so, as the greater number of specimens were in the possession of the latter, where we had formerly an opportunity of admiring them. Mr. M. died at Buxton, in 1810.

mineral productions; and his *Outlines* afford an extremely compressed, and yet considerably clear, view of the different departments of science requisite for the understanding of Fossil Reliquia. The systematical arrangement of the species depicted in the former work, and annexed to it, may be looked upon as a specimen of the application of his rules.

The Outlines open with a preface, in which Mr. M. lays down the following eight positions, upon which he founds the study of organic remains.

1. All natural bodies without life, found on, or beneath the surface of the earth, and which are not susceptible of putrefaction, belong to the fossil kingdom. Such bodies are either reliquia or minerals. 2. An organic structure immediately or derivatively that of a plant or animal, is the essence of an extraneous fossil or reliquum. By this alone it is characterized, and distinguished from a mineral.—3. It is the organic form alone on which the arrangement of reliquia must be founded. 4. The primary divisions of the arrangement (orders, genera, &c.) should agree with such natural divisions of plants and animals, as are determinable by the form of the fossil subjects. 5. The specific differences in reliquia depend on the original bodies. One species of plant or animal can give but one real or genuine species of extraneous fossil. 6. Specific distinctions of reliquia being founded only on the organic form, it follows, that their geological and mineralogical affection, with their modal diversities, &c. merely characterize specimens. 7. The specific descriptions of reliquia are to be given according to the principles of botany and zoology: those of the specimens according to the principles of mineralogy and geology. 8. The nomenclature of reliquia should always manifest the extent of our knowledge with respect to the original bodies.'

Pref. pp. iv—xv.

The work itself is divided into two parts: An elementary Introduction to the study of extraneous fossils, and a Systema Reliquiorum. The former comprises seven sections, entitled: 1. Preliminary; 2. Relics; 3. Distinctive Characters of the Reliquia; 4. Geographic situation; 5. Principles of arrangement; 6. Principles of nomenclature; 7. Delineations of Reliquia.

The first section merely distinguishes extraneous fossils from other subjects of natural history. In the second, after establishing their division into 'Conservata and Petrificata', the former including those in which the original organic matter and its conformation, are more or less perfectly preserved; the latter exhibiting only the structure, or form of the prototype, in a substituted substance) he proceeds to enumerate the phenomena attending them; such as the situation in which they are found, the minerals of which they are composed &c. their origin, and the means whereby they have been in-

troduced into the mineral kingdom. He subjoins in a note a brief account of the Wernerian Geology, more particularly as relating to the subject in hand; and though he admits the general deluge as an agent in the superficial deposition of marine and other remains, is decidedly of opinion that its turbulence and short duration prevent its being assumed as the cause of all, or even a majority of the strata, abounding in petrifications.

' According to sacred history, the full developement of the animal kingdom, as well as of the vegetable, had taken place long before the period, in which they were equally involved in one general inundation. And hence, in strata supposed to have been formed by depositions from water left by the deluge, not only, might we reasonably expect to find vegetable and marine relics, but also, the remains of *land animals*, of quadrupeds for instance, and even of *man himself*.—For, however small a proportion the destroyed land-animals bore, among the general multitude of organic bodies overwhelmed by this catastrophe,—as they *did* exist, and as the bones of quadrupeds are certainly as liable to subsidence in water, as drifted timber, or other vegetable matter, they, no doubt, would occasionally be met with, in the strata in question, if such strata had really originated from the cause assigned in the hypothesis. But, on the contrary, it is an indubitable fact, that neither the remains of man, nor of quadrupeds have ever yet been found in stones or earths constituting strata productive of genuine mineral coal; nor, indeed, as integral parts of *any stratum*, excepting those which are decidedly of much later formation, than such as we are now treating of. To a far remoter period, therefore, than that of the flood, must we recur, in any endeavour to explain or illustrate the agency of nature, in collecting and depositing the materials of regular deposited strata, holding vegetable remains alone, or mixed with relics from the ocean; and immediately followed primary rocks, or such secondary as contain only the vestiges of shells and zoophytes.' pp. 30, 31.

The succeeding section 'On the Distinctive Characters of Reliquia,' occupies by far the greater part of the volume, and is also both the most interesting, and important part of the work. Mr. M. here resumes the division before established of 'Conservata' and 'Petrificata,' and shews the different modes in which conservation, or the substitution of mineral matter, may take place. The first he specifies is by *privation* of the more volatile parts, as is the case in many fossil bones: but we doubt whether this mode, if at all possible, can, with any propriety, be so widely extended as to include the rhinoceros found, with muscles, hide, and hair, on the banks of the Wilui; since it was still liable to decay by the application of heat, and can therefore hardly be referred to the mineral kingdom. The second manner of preservation, by *conversion*, when the substances undergo a chemical change, such as being converted into carbonate of lime,

carbon, or bitumen; as also the third by *impregnation*, through the medium of water, charged with mineral particles, certainly give such bodies a much juster claim to the appellation of *minerals*. Preservation by *substitution*, Mr. M. explains in three distinct manners, familiar to all who have paid any attention to the subject; viz. ‘Redintegration,’ in which the original has been wholly removed, and its place and form assumed by mineral matter; ‘Intromission,’ where this change takes place so gradually, as to present in the substituted mineral the internal structure, as well as the external form; and ‘Transmutation,’ when the original matter is changed into one chemically distinct, and retaining only the form, without the structure. Our author in this part, contests the opinion of Mr. Parkinson, that all petrified wood has been previously bitumenized, and subsequently changed into stone, by the crystallization of the mineral matter saturating the water with which it was pervaded; and prefers the usually received opinion of progressive impregnation, and intromission, which is by no means incompatible with the still remaining traces of ligneous, or bitumenous matter. After some observations on the essential and accidental forms of reliquia, he proceeds to the consideration of the ‘prototype,’ or species of animal, or vegetable, represented by the fossil; giving a slight sketch of Botany and Zoology, as relating to Reliquia. In the latter he has very conveniently introduced the term ‘fulciment,’ or ‘fulcimentum,’ to designate all those habitations or supports of animalculæ, comprised under the names corals, sponges, corallines, &c. To elucidate the matter of which reliquia are formed, our author gives an outline of the mineral kingdom, pointing out the substances most frequently occurring in this shape, or forming strata in which petrifications are found; and under the title *soil*, considers the relative age, the structure, and materials of such beds, together with their relation to the reliquia which they contain. Throughout the whole of this section, he subjoins a nomenclature, applicable to the description of the subjects; and, in that adapted to the various prototypes, gives a very good terminology of the different parts and modifications of fulciments, which may be the more useful, as they form so numerous a class among our organic remains.

In the fourth section, the geographic situations are mentioned; and in the fifth, the principles of arrangement and nomenclature more fully developed. Our author here naturally adopts the arrangement of the prototypes, as the basis of every true system of reliquia. We cannot, however, entirely

approve of his reducing the whole mass of organic remains to nine genera: viz.

1. Mammodolitus which contains the reliqua	- of mammalia
2. Ornitholithus	- of birds
3. Amphibiolithus	- of amphibious animals
4. Ichthyolithus	- of fish
5. Entomolithus	- of insects
6. Helmintholithus	- of the parts not fabricated of worm
7. Conchyliolithus	- of shells
8. Erismatolithus - of fulciments or the fabricated supports of worms	- of crab
9. Phytolithus	- of plants

This necessitates him to make the Linnean generic names merely distinctive of families. We are, it is true, by this arrangement enabled to assign almost any petrifaction immediately to its appropriate genus; but this advantage, is more apparent than real, and not at all sufficient to atone for the unwieldy immensity of some of these divisions, in which the single species appear, *nantes in gurgite vasto*. An additional inconvenience, arising from the adoption of these comprehensive genera, would be, the necessity of inventing multiplicity of trivial names, altering the Linnean ones, that the same name might not occur twice in the same genus; or else, as Mr. M. probably intended, the Linnean generic and trivial name must always be used together as a specific name in which case the great generic name is as superfluous as the name of the class, in the prototype. Why may not the name *Mammodolitus*, &c. be made use of for comprising the temporary species, and when the real genus of the prototype is discovered, be laid aside as useless—according to Mr. M.'s proposal in forming the English names? His other observations respecting the formation of names in general, pleased us—the rule excepted, that

* the trivial name of temporary species should be formed so as to point out, by the termination, the part furnishing the reliquum: e. g. *mammolitus crinidens*—*phytolithus recurvifolius*—*phyt. nodicaulis*—*phyt. sulciculmis*, &c.'

It is well if trivial names can be chosen so as to be descriptive; but to bind them to be descriptions, is to condemn them to almost inevitable barbarism, besides rendering them a source of misconception and error. Thus the instance quoted by our author, *Phytol. sulciculmis*, is, we are very confident, much more nearly allied to an *equisetum*, or *hippuris* than to any of the grasses.

The second part of this work, intitled *Systema Reliquorum*, presents a conspectus of such of the Linnean genera

f animals, and families of plants, as are likely to appear in fossil state, arranged under the nine above-mentioned generic appellations, with their distinctive characters.

In the *Petrificata Derbyiensia*, the animals, particularly the *Biohyliolithi*, comprise several nondescript, singular, and beautiful species; some of which Mr. M.'s pencil has very happily represented. In a few figures we have to regret the imperfect state of the specimen; though if none more complete can be obtained, figuring them even thus, is preferable to making an apparently complete representation from several, where any thing is left to the imagination or discretion of the draughtsman. Mr. M. has also been scientifically scrupulous in noting when he had but a single specimen of the fossil to consult; a circumstance, indeed, which in works of this kind, ought never to be omitted. Derbyshire is not the richest country in petrifications from the vegetable kingdom; and Mr. Martin appears either to have been scantily supplied with them, or not to have been partial to this order. His delineations of the 'pericarinal relic' (Pl. 51. & 52.) furnish us with a curious and novel, but solitary specimen. The representation of the singular entire-leaved 'Filicites cuniformis,' (Pl. 34.) is also striking, though we have seen specimens so much elongated, as scarcely to admit his description of 'ear-shaped' in its usual acceptation, as referring to the form of the human ear. His 'Phytolithus imbricatus,' (Pl. 50.) and 'Ph. incelli-caudex,' (Pl. 13.) originate, if we are not greatly mistaken, from one and the same prototype. The rhomboidal figure, well expressed in Pl. 13. is undoubtedly the catrix left by a peduncle of the leaf after its separation from the cortex; and the squamula in the middle, the mark where the ligneous fibre entered the midrib of the af. In more perfect specimens, which we have had an opportunity of examining, there also appear traces of two other bundles of fibres, or more probably vessels, which pierce the bark, one on each side of, and lower than the midrib. We have also frequently met with this fossil unbroken, and sometimes with traces of leaves; but it appears that their consistence was so different from that of the trunk, that the same process could not preserve both, to any degree of perfection. 'Phyt. sulciculmis' and 'stri-culmis' (Pl. 8. & 25.) we cannot believe to be specifically distinct. Pl. 11. 12. & 12.* give correct representations of 'Phyt. verrucosus,' a widely diffused and inexplicable fossil, constantly attendant on sandstone and coal. Mr. M. deserves praise for drawing the attention of the students of organic remains, to the leaves or fibres to be traced from each of the depressions on the surface of the fossil, but

we believe, that if such specimens as represent these fibres in their more perfect state, were examined, it would be found, that the flattened figure which they usually exhibit, and which his plate represents, is accidental, and that they were originally nearly cylindrical. We still hesitate to pronounce the internal, cylindrical, imbricated body, found adjacent to the flattened or sulcated side of the fossil, to be the commencement of a branch, as Woodward first suspected. We also have examined some hundred specimens, but never have been able to detect it really quitting the trunk; and have several times found its place supplied by an empty cavity, which could hardly be the case, if the part in question had not resisted the decomposition which moved the rest, for some time after the place of the latter had been occupied by stone. From the undisturbed regular position of the fibres around the main trunk, in many cases, we should also be apt to infer, that the originals were thrown down by any catastrophe, but vegetated in the present horizontal position, while the stratum, in which the reliquia are now found, was in a state of a soft mud. The nearest existing analogue, that we recollect, though so widely differing, is the root of the *Nymphaea lutea*.

With respect to the manner in which these plates are executed, some, as we have already hinted, are particularly beautiful, and all, we believe, are faithful portraits of the specimens which they represent. The engravings are by means highly finished, and in some instances, indeed, almost approach the coarseness of wood-cuts; but they are evidence of the performance of a person intimately acquainted with the subject, a circumstance which more than compensates for the want of that finish, which they might have received from the professional engraver, at the expense of character and accuracy. Finished with such a multiplicity of interesting subjects, as M. must have been, we regret that he has devoted any space to his valuable work to superfluous matter, and consequently that pl. 29. & pl. 23. f. 3. had been better employed. The figures of the falsely so called petrified worm, and of the calcareous ironstone, which breaks into conoidal undulating fragments, are instructive;—as these substances, though petrifications, are often mistaken to be of organic origin.

We regret that we cannot look forward to a continuation of this work by the hand of its projector; but hope that it will meet with such a reception, as may encourage other to undertake similar descriptions of the fossils of their respective neighbourhoods. Were such works more universally

tempted, and executed with as much diligence and expertness as this of Mr. M.'s, the natural history of British fossils might soon be brought to a higher pitch of perfection, than that of any country we are acquainted with.

Art. VIII. *Reasons for declining to become a Subscriber to the British and Foreign Bible Society*, stated in a letter to a clergyman of the diocese of London : by Christopher Wordsworth, D.D. Dean and Rector of Bocking, and domestic Chaplain to his Grace the Archbishop of Canterbury. 2nd Edition. 8vo. pp. 20. Price 1s. Rivingtons. 1810.

Art. IX. *A Letter to the Rev. Christopher Wordsworth, D.D. in reply to his strictures on the British and Foreign Bible Society*. By Lord Teignmouth, President of the British and Foreign Bible Society. 8vo. pp. 26. Price 1s. Hatchard. 1810.

Art. X. *A second Letter to Lord Teignmouth*, occasioned by his Lordship's Letter to the Rev. Christopher Wordsworth, D.D. with remarks upon his Lordship's defence of the British and Foreign Bible Society. By a Country Clergyman. 8vo. pp. 26. Price 1s. Rivingtons. 1810.

Art. XI. *A Letter addressed to the Rev. Dr. Wordsworth*, in reply to his "Reasons for declining to become a Subscriber to the British and Foreign Bible Society." By William Dealtry, M. A. Fellow of Trinity College, Cambridge, and examining Chaplain to the Lord Bishop of Bristol. 2nd Edition. pp. 34. Price 1s. Hatchard. 1810.

Art. XII. *An Enquiry into the Claims of the British and Foreign Bible Society, to the Countenance and Support of members of the Established Church*. By the Rev. John Hume Spry, M. A. Minister of Christ's Church, Bath. 8vo. pp. 40. Price 1s. 6d. Rivingtons. 1810.

Art. XIII. *A Letter on the subject of the British and Foreign Bible Society*, addressed to the Rev. Dr. Gaskin. By an Old Friend of the Society for promoting Christian Knowledge. 8vo. pp. 63. Price 2s. Hatchard. 1810.

Art. XIV. *A Letter to the Right Hon. Lord Teignmouth, &c. in Vindication of Reasons, &c.* By Christopher Wordsworth, D.D. &c. 8vo. Rivington. 1810.

Art. XV. *A Vindication of the British and Foreign Bible Society*: in a Letter addressed to the Rev. Dr. Wordsworth, chiefly in reply to his Letter to the Right Hon. Lord Teignmouth. By William Dealtry, M. A. Examining Chaplain to the Bishop of Bristol, and Chaplain to the Earl of Leven and Melville; Professor of Mathematics in the East-India College, Herts; and Fellow of Trinity College, Cambridge. 8vo. Price 7s. bds. Hatchard. 1810.

FEW of those who regularly honour this journal with their notice, can entertain the smallest doubt respecting the duty of circulating the Scriptures,—respecting the claims of

the British and Foreign Bible Society to universal support for its indefatigable zeal and activity in performing this great duty,— or respecting the expediency of the plan by which it is distinguished, of associating all classes of men for the prosecution of this single design. Our readers in general would therefore think it an unpardonable waste of time and money which they can employ so much better, to engage in an examination of these pamphlets: and in some quarters perhaps, the notice of the controversy in our pages may at first be censured as unnecessary, or awaken so little interest as to be passed over without gaining a perusal. But as there is at least some chance that we may contribute in a slight degree to promote the interest of the Society, as no small measure of curiosity and wonder may be excited concerning the grounds on which such a Society can with any colour of reason be opposed, and as a history of the facts and a discussion of the principles involved in the controversy may afford some instructive lessons, we have determined to devote as much room to the subject as our diversified obligations and narrow limits will allow. To have undertaken such a task at an earlier stage of the dispute, would have been premature. But we apprehend the facts and reasonings on which the decision must depend, are now substantially before the world. The able ‘Vindication’ of Mr. Dealtry appears to us to leave but little room for reply; with a few exceptions, we earnestly recommend it to the public; and if it were not too expensive to obtain a very general sale, we should think our duty sufficiently performed, by giving it the aid of our warmest recommendation.

Before we examine the opposition which has been made to this Society, it seems requisite, on several grounds, to sketch the history of its origin, formation, and proceedings. We should otherwise be liable to argue on the assumption, that all our readers were familiar with a variety of circumstances which some may never have known, and many have probably forgotten. Nor will it be found useless or uninteresting to contemplate so grand an institution, in the first rudiments of its existence. If it were possible to recover that original grain of wheat, which we may suppose to have enfolded the first nourishment, and indeed the embryo being of almost the whole human race, it would produce far stronger emotions in the contemplative mind, than the brightest gem that ever enriched a museum or adorned a crown. And it is with a similar sublimer feeling that we reflect upon that single idea arising in the mind of an individual, which, however insignificant and unpromising in its first appearance, was the destined ger-

a greater influence on the condition of mankind than perhaps any other single idea which has been conceived during the present generation.

It was in the course of a conversation in Dec. 1802, — in which the Rev. T. Charles, of Bala, stated the urgent want of bibles in Wales, and solicited the aid of a few individuals who were in the habit of uniting for purposes of benevolence, towards raising a subscription for supplying that want, on behalf of which the Society for promoting Christian Knowledge had been repeatedly applied to in vain,—that one of these individuals, whose name we are not allowed to mention, was struck with the idea, that nearly the same exertions requisite for effecting this particular object would be sufficient to found a Society, which should not only relieve the present necessities of the Welsh, but gradually enlarge its resources and operations till it should present the bible in their respective languages to all classes of British subjects, and eventually to all nations of the globe. This idea, so simple, so important, so naturally flowing from a due regard to the evident spirit and express language of Scripture, that we wonder it never

suggested itself distinctly before, was no sooner conceived than communicated. Benevolent men might be expected to listen with eager attention to such a project, though it would have been extravagant in the proposer or his associates to imagine they should rear, in their own life time, such a magnificent institution as we already behold in the British and Foreign Bible Society. The suggestion was most cordially received; it was resolved that something should at least be attempted; and the author of the proposition was recommended to illustrate and support it in a written memoir. He accordingly prepared a concise essay, in which he noticed the necessity, and the advantages of a divine Revelation, enlarged on the excellence of the Scriptures, enforced the duty of promoting their circulation, and after describing the objects and constitutions of the Societies already designed in part for that purpose, contended that there was yet room for another institution, devoted to this single object, from which peculiar benefits might be anticipated. These expected benefits were stated to be, establishing a centre of intelligence respecting the want of bibles in different parts of the world, and the means of introducing them,—exciting the attention of the public to religion in general,—obtaining pecuniary aid,—and diffusing a spirit of genuine candour. These predictions have been amply realized by the event. On two of the topics, there are a few remarks which we must be allowed to transcribe, in justice to the feelings and talents of the excellent author.

"The proposed Society would bespeak much attention which was never yet brought to bear on a subject so truly great and momentous. Religion would occupy a larger space in the public mind, and the advocates of religion enjoy a new opportunity of testifying the strength of their convictions and the fervour of their zeal. Thus a spirit would be awakened powerful, and benign, whose influence would travel far beyond the limits of the Society. A new impulse would be given to kindred institutions, and measures hitherto unthought of would be added to those which have long displayed their beneficial effects." — "The features of the Society would be fair, conciliatory and candid: for we assume as a fundamental principle that it distribute nothing but the Scriptures ... Considering the Bible only, we circulate pure truth, pure morality, pure religion ... Thus, too, we demolish the impious wall of partition, we cut off the occasion of theological hostilities, and invite Christians in general to associate in the more extensive propagation of their common faith. While there exist so many opposite opinions, the several denominations will often act separately: but surely, to a heart capable of admiring the generous spirit of the gospel, it must be far more gratifying to enter those scenes in which all can conscientiously act together, and to quit the dark confined atmosphere of a party, for the open, healthful, and cheerful plains of the genuine catholicism."* The time which elapsed, before the plan was formally carried into execution, will protect the first patrons from the charge of precipitancy. Repeated discussions during more than a twelvemonth, and communication with other individuals of kindred spirit, though of various ranks and parties, at length prepared the scheme for public adoption; and the first general meeting, — at which the W^m signation, (selected by the original proposer), the object, and the principal regulations of the Society were determined, — took place on the 7th of March, 1804.

Although the most prominent features of an Institution unrivalled, we believe, in popularity, might be presumed to be generally understood, yet the opposition it has experienced seems in so great a degree to imply, and to presume upon a forgetfulness, or an ignorance of those features, that argument requires them to be distinctly stated.

"The Designation of this Society shall be the British and Foreign Bible Society, of which the sole object shall be, to encourage a general circulation of the Holy Scriptures. The only Copies in the Languages of the United Kingdom circulated by the Society, shall be the auth-

* See a pamphlet, intitled, "*The Excellence of the Holy Scripture, Argument for their more general Dispersion at home and abroad,*" published in 4to. and 8vo. by Bensley, 1803; sold by Seeley.

version, without Note or Comment. — Each Subscriber of One Guinea annually, shall be a Member — of Ten Guineas at one time, a Member for Life — of Five Guineas annually, a Governor — of Fifty Pounds at one time, a Governor for Life. — Governors shall be entitled to attend and vote at all Meetings of the Committee. — A Committee shall be appointed to conduct the business of the Society, consisting of thirty-six Laymen, six of whom shall be Foreigners, resident in London or its vicinity, half the remainder shall be Members of the Church of England, and the other half Members of other denominations of Christians. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year. — Each Member of the Society shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible. — The President, Vice-Presidents, and Treasurer, shall be considered, *ex officio*, Members of the Committee. — Every Clergyman or Dissenting Minister who is a Member of the Society, shall be entitled to attend and vote at all Meetings of the Committee."

Laws, and Regulations, &c.

Wth Lord Teignmouth, at the recommendation of the late bishop of London, soon after the formation of the Society, accepted the office of President; and that excellent prelate, himself, together with the bishops of Durham, Exeter (now of Salisbury) and St. David's, allowed their names to stand as Vice-Presidents. To these dignitaries have since been added, the archbishop of Cashel, the bishops of Bristol, Cloyne, and Clogher, and several noblemen and gentlemen of the first respectability.

Such has been the zeal and activity of the Institution, that it would be impossible to give, within moderate limits, more than a bare summary of what it has accomplished. Its proceedings, however, in respect to printing Bibles in the Welsh language, have been so confidently cited, and so grossly misrepresented to its disparagement, that we shall relate the history of this undertaking a little in detail.

In April, soon after the institution of the Society, a Subcommittee was appointed for the purpose of inquiring into the best means by which the Society might be supplied with the Holy Scriptures in the English, Welsh, and Irish languages. We have before observed, that the Society for promoting Christian Knowledge had been in vain solicited to print a new edition of their Welsh Bible, the edition of 10,000, which they printed in 1799, having been sold off almost immediately on its publication. The history, indeed, of this edition, is worthy of notice. In 1791, the want of Welsh Bibles was much lamented; none having been printed since the year 1769. The Society for promoting Christian Knowledge appear to have been persuaded in the year 1792, notwithstanding great difficulty and a considerable loss of time, to undertake a new impression. A gentleman who applied to them

on this subject, “complains of their being excessively latory and slow in their motions, and finds they cannot put out of their pace.” In about *seven years*, however, Welsh were supplied with 10,000 bibles, the edition of 17 a number so deplorably inadequate, that in 1800 it was sta by Dr. Gaskin, Secretary to the Society, “that they were gone, that there were only 10,000 printed, and *that 20,000 w not answer half the demand.* The Society was therefore app to by the bishop of St. Asaph early in the year 1800, for a ther edition, *but without effect.* The clergyman at whose stance this application was made, had at that time little do of its success; though he seems to have supposed it would quire great importunity, exertion, and perseverance. “*the clergy in Wales were to petition their bishops to supply,*” he thought it would be done. “It is a great und taking,” he says, “and the Society like to give themse consequence.” In another letter he says, “the Society this exceedingly rich, only we must *dance attendance long before* they do any thing.” Two years afterwards, in July, 1802, this same clergyman writes, “I have repeatedly tried and Society for promoting Christian Knowledge through Thi medium of my friends, men of influence, and found Gas no further help is to be expected from them now: tof t gave a decided answer more than twice over.” In Sep tember, 1804, the same necessity still existing, and inc sing every day, the Committee of the British and Fore Bible Society resolved, on the recommendation of the S London committee, to print 20,000 Welsh Bibles, 12mo. nonpa letter, and 5000 Welsh Testaments, 12mo. brevier letter. Charles, of Bala, having been pointed out to the Comtee, as fully competent, from his knowledge of the W language, to prepare a copy for the press, was, after some correspondence, requested to undertake it, and an applica tion was directed to be made to the Syndics of the C bridge press, for information whether it would be agree able to them to print from the Oxford Copy (i. e. the edition, 1799,) corrected by Mr. Charles. This edition be known to contain many mistakes, Mr. Charles was requ to examine it carefully, and to suggest his corrections on interleaved copy, which was to be submitted to the judgem of the Committee. This gentleman was indefatigable; om t have particularly examined,” says he, “every word, e + I letter, and every stop: I have compared eight different pressions together in the Welsh language, and three English, deemed correct.” He proposed some alteration the spelling, but nothing more, except corrections of o

ous errors, and improvements in the typography. Towards the end of the year, a report of the proposed change in the spelling reached the ears of the Rev. W. Roberts, a Welsh clergyman, who had prepared the copy for the edition of 1799. In the utmost consternation, he writes to Dr. Gaskin; and tells him, that the "edition will do much harm,"—"that the orthography of the copy prepared for the press is very much changed and altered, and makes the language a different dialect from that of the Bible in present use;"—that he "judges of the orthography (without having seen this copy) from specimens he has seen in some other Welsh publications,"—that "the present orthography of the Welsh version of the Bible has been for centuries not only unexceptionable, but a model of purity and correctness, and considered as the established standard of criticism and pure language;"—that "the whole care of this edition" (he understands) "has been committed to two leading characters among the methodists," and that from the size, it "seems more intended for the use of children and itinerant preachers than that of Christian families." This precious intelligence was communicated by Dr. Gaskin, not to either of the secretaries, nor to the president, of the British and Foreign Bible Society, but to each of the bishops whose names appeared among its Vice-presidents. The criminal information, thus laid against the Bible Society, was forwarded by the late excellent bishop of London, to lord Teignmouth. Mr. Charles, on being applied to for that purpose, prepared a statement of the rules by which he was governed in making his corrections.* From this it appears, that, in comparing good Mr. Roberts's edition with former ones, and with the Hebrew, a great number of material errors were discovered; and, in spite of what reverend gentleman's assertions respecting the established standard of Welsh *orthography*,† that no two editions exactly agree,—that there is no certain standard,—that the proposed changes were calculated to render the meaning more intelligible,—that they amounted to little more than

* This statement is published in Mr. Dealtry's "Vindication," which also contains (by favour of the Committee) copious extracts from the minutes of the British and Foreign Bible Society, and other documents; from these, with Mr. Dealtry's help, we have made our abstract.

† In another letter, Mr. Roberts says, "Like the British Constitution, our Welsh orthography is already fixed and established; and any attempt to overthrow the one as well as the other, I think equally improper!"²

the rejection of superfluous letters, the exclusion of the alien letter *j* in conformity to the edition of 1630, and the uniform preservation of distinctions which had before been partially observed,—that they would in no case alter the meaning of the words,—and that most, if not all, the alterations, were authorized by one or another of the preceding impressions. At length, however, the desire of the Committee and of Mr. Charles to procure as correct a text as possible, was partially relinquished; it was found that the act of uniformity subjects the Welsh version to the sanction of the bishops of Hereford, St. David's, St. Asaph's, Bangor, and Llandaff, or any three of them; and, as the Society for Promoting Christian Knowledge had in March, 1805, (six months after the vote of the Bible Society,) resolved to print an edition of 20,000 copies, it was thought desirable that the two editions should exactly correspond. The Committee, therefore, determined to follow the copy of 1746, which they understood the venerable Society had adopted. As it afterwards appeared,* however, that this was a mistake, and that the venerable Society had resolved to print from their last edition, which was almost an exact copy of the edition of 1752, the Committee immediately determined to follow their example. The text, therefore, ultimately adopted by the Committee, in consequence of a communication from the learned excellent bishop of St. David's, was that of 1752, corrected by collation with former editions, freed from typographical errors, and improved by the adoption of Dr. Davies's orthography in proper names. The labours of Mr. Charles were thus eventually turned to account; and not only the Bible Society's edition, but (if we are rightly informed) that of the venerable Society, is indebted to this worthy and zealous minister for many material corrections and restorations of the text, which he very handsomely communicated to the Oxford Editor. The Committee of the British and Foreign Bible Society.

* The mistake, both on the part of the Committee and Mr. Dealtry, must have arisen from a slight ambiguity in the words of the venerable Society's resolution: which was, to print "according to the pattern that printed for the Society in 1799, including all that that book contains, together with the ordination and consecration offices in their proper place, as printed in the edition of 1746." It therefore appears to us, that in the following sentence Mr. Dealtry has inadvertently charged Dr. Gaskin, who was applied to for explicit information, with concealing a change of plan which never took place. Mr. Dealtry's words are, "Dr. Gaskin's answer encloses the resolution of May 12, 1805, to print from the edition of 1746, without any intimation, probably from forgetfulness, that the Society had resolved to adopt the edition of 1752," (i. e. of 1799.) *Vindication*, p. 21.

Bible Society, having thus manifested their desire to tread as much as possible in the steps of the venerable Society, respecting the text of their Bible, did not consider themselves bound to follow its example in point of expedition; but prosecuted their objects with so much zeal, that they began to issue their New Testaments, we believe, in July, 1806, and their Bibles in August, 1807. Such has been the demand, that they have found it necessary to print three editions, amounting to more than 20,000 copies of the Bible, and seven editions, amounting to more than 45,000 copies, of the New Testament. The venerable Society, not choosing to be "put out of their pace," proceeded so very deliberately, that not a single copy of their edition was issued, we believe, for five years after their resolution to print. A letter from a clergyman in North Wales, dated August 28, 1810, contains the following expressions. "The Bible Society may console themselves with the real truth of doing incalculable good in our poor country, by the abundant supply of bibles with which they have most generously furnished us. Thousands and tens of thousands have benefited by them, and very many eternally. Indeed, without their supply, we must have been, ere now, in a most deplorable situation; for *not one of the Oxford bibles has as yet reached us*; and when they arrive we are ready for them, and the whole impression will be soon swallowed up, if permitted to circulate freely and unrestrained." We have only to add, that the distribution of these bibles was not committed or confined to any particular classes or persons: they were at the disposal of every subscriber on the usual plan of the society, and (by a resolution in 1806) every Welsh minister, established or dissenting, was at liberty to purchase as many bibles as he might want, at the reduced prices, whether he subscribed or not.

Having thus endeavoured to state every thing material we have been able to collect, regarding the Welsh bibles, as briefly as possible, we shall leave the narrative, for the present, without any farther remark. In due time, we shall compare the *assertions* of Dr. Wordsworth, Mr. Bry, Mr. Daubeny, and other adversaries of the society, with this plain, but exact statement of facts. It is, undoubtedly, a dry and tiresome detail; but if it serves to illustrate the character of the two societies, and their respective advocates, no apology can be necessary for its insertion. We only regret that we have not room to introduce Lord Penrhyn's private letters; they display such mildness, such candour, such strict integrity, such unaffected devotion to truth, as add unspeakable dignity to his elegant acquirements and exalted rank.

The activity of the British and Foreign Bible Society in providing for the wants of our countrymen in Wales, is a tolerable specimen of the spirit with which it fulfils its momentous ties. This spirit, though partly derived from the founder, is unquestionably promoted by its simple design and liberal constitution. The members of its committee, agreeing exactly in one principle, and meeting for one purpose, have no temptation—no opportunity, to squander their time or expend their zeal upon any other subject; there is no room for the wretched whisperings of scandal, the vile cabals and intrigues, the impertinent discussions of temporary politics, or the tedious formalities of interested sycophancy, which might possibly invade the sittings of an assembly, that have so many professed objects as to be earnest about none, and agreed in so many of their private opinions and purposes. To as to employ that time upon them, which should be appropriated to their public duties. The officers and committee of the Bible Society appear to have bid a solemn defiance to the spirit of indolence and procrastination. Instead of neglecting opportunities, they have sought and created them. Their operations, their revenues, and their correspondence, have been so extensive, they seem to belong rather to the government of a kingdom, than to the management of a society only seven years old. A conciliatory statement respecting each of these topics, must, for the present, conclude this article.

The account of the Society's *proceedings*, we shall in part copy from Mr. Dealtry.

'The Bible Society has printed editions of the Bible in English, Welsh, and Gaelic; New Testaments in French, Portuguese, Dutch, Spanish, Italian, Danish, and Modern Greek; a Mohawk version of St. John's Gospel, and an Esquimaux version of the same; to which gospel of St. Luke will soon be added.'

'The Society has contributed to promote in Europe, editions of the Scriptures, or portions of them, in the German, Polish, Icelandic, Bohemian, Lithuanian, Calmuck, Swedish, Laponese, and Turkish languages, and dialects.'

'Editions of the Scriptures in the following Oriental languages are now preparing in India, Hindustani, Bengalee, Persian, Chinese, Ceylonese, Mahratta, Malayalim, Sanscrit, Burman, and Tamul.'

'The Bible Society has already remitted to Bengal 2000*l.* and till lately under engagement to supply 1000*l.* annually for three successive years: the Committee have within these few days, since the rivals from India, resolved to aid the funds of the Corresponding Committee in Bengal by an annual grant of 2000*l.* for the years 1811, 1812, and 1813; and at their recommendation, to furnish a printing press, fount of Malabar types, complete, for the Ministers at Tanjore.' *Dealytry's Vindication*, pp. 71, 73.

A supply of copies of the Scriptures, either in whole or in part, has been extended to Southern Africa; Paramaribo in Surinam; Demerara; the coast of Labrador, for the Esquimaux Indians; the West Indies, for the use of the Christian Negroes; the islands of Sark, Jersey, Madeira, Sicily, Malta, Dominica, Bermuda, Jamaica, Guadaloupe, Martinique, Trinidad, Antigua, St. Thomas's, and Prince Edward's; the British soldiers at the Cape of Good Hope, and on various foreign stations; the army, navy, and European inhabitants in the East Indies; the inhabitants of Newfoundland, Canada, New Brunswick, and Nova Scotia; the settlers at Van Diemen's Land, Sierra Leone, and Goree; the French at St. Domingo; the Spaniards at Buenos Ayres, and in Old Spain; the Portuguese at Rio Janeiro, and in Portugal; the poor in Galicia, Alsace, and Mecklenburgh; the Finanders at Stockholm; the poor German colonists on the banks of the Wolga; the colonists at New South Wales.' Ibid. pp. 74, 75.

To these supplies, must be added, the large issues which the Society has made to the hospitals, workhouses, penitentiaries, gaols, and military prisons. And besides all these, which have been supplied *gratis* by the Society, we must not forget the vast numbers purchased by subscribers, below cost price, for private distribution. The total amount of Bibles and Testaments issued is now above 300,000, exclusive of those issued from other societies to which pecuniary aid has been afforded.

By the influence of this Society's recommendation and example, societies of a similar description have been established in Nuremberg (now transferred to Basle,) in Berlin, in Stockholm, in Nova Scotia, and ten within the United States of America; several of which have been assisted from its funds. Auxiliary societies have been established in various parts of the United Kingdom: in Birmingham, Reading, Nottingham, Newcastle, Penrhyn, Leeds, Manchester, Exeter, Leicester, Kendal, Sheffield, Hull, Bristol, &c.: in Edinburgh, Glasgow, East Lothian, Greenock, and Aberdeen, beside the Scottish Bible Society at Edinburgh: in Dublin, the Hibernian Society, which has produced several minor ones in Dungannon, Armagh, Belfast, Limerick, Londonderry, and New Ross; another primary Society at Cork, with branches in that city and vicinity, and an Association for distributing the scriptures in the province of Ulster.

All this could not have been done without large *pecuniary supplies*; which are not to be obtained, by voluntary contributions, without great exertions and a most deserving cause. It appears to us quite clear, that this money could not have been employed better; and we should still be of this opinion, even if there were no eternal state, no immortal soul, no Sovereign Spirit,— if there were no object to be studied, but the

temporal interests of our country and of mankind. therefore think the exertions made by this Society, to tain the means of accomplishing its colossal projects of neficence, are intitled to the loudest applause.—Perhaps it would have been the proper place to notice the auxili societies, many of which have contributed so largely to funds of the parent institution. But considering them incalculable blessing to the country, though they had sent one shilling to London, it would have been to depreciate their importance, and the merit of the Society which ga them birth, to have omitted them in the recital of what has accomplished, and only treated them as measures of finance. The receipts of the society for the last year, ending March 31, 1813, including 6400*l.* received for bibles and testaments sold, amounted to more than 23,000*l.*

After what we have stated, it is hardly necessary to cite any *testimonies* to the excellence of this Institution, or the merit of those who have conducted it. Mr. Dealtry, in one of his appendixes, has given a number of extracts from the letters addressed to the Society by various individuals and associations, with whom it has carried on a correspondence. A few of these we shall notice, as indicating at once the activity of the Society, the extent of its connexions and influence, the efficacy of its example, and the general sense of its value. The Society "Pro fid et Christianismo," at Stockholm, denominates it, "the most noble British Institution;" and "wishes sincerely that the Lord God may bless and give furtherance to the benevolent views and labours, which tend so eminently to give the light of salvation to benighted or heathen nations."—The Evangelical Society at Stockholm, established by the influence of a gentleman connected with the Bible Society, addresses it in an interesting letter, which contains these words:—"Honoured and Beloved Brethren, it is for the first time that we seek access to your venerable Society. We regard you with reverence; you have undertaken a great work, and your exertions and sacrifices are worthy of the grand aim which you have in view.—It is impossible for us to describe the feelings of admiration which filled our minds, when we attentively perused the last Reports of the British and Foreign Bible Society. They cannot but excite esteem for all those men, who labour in this cause with such unwearied diligence, and consecrate all the powers of art and science to the service of God; and for a public which so generously aids these ex-

"deavours." To the same effect are the letters from the Bible Society at Basle. It "is of so generous and laudable a nature," says the Rev. Mr. Glogan, Koenigsberg, "that they will undoubtedly receive the warmest thanks for it, both from their contemporaries and from posterity." A Roman Catholic clergyman in Swabia, who joyfully accepted 1000 Protestant Testaments, says, "I feel the highest regard for the wise and prudent zeal of the English Bible Committee." The Philadelphia Bible Society, originating from the British and Foreign, observes in its address, "The plan of that Society, now that it is delineated and carried into what effect, is seen to be so important, so practicable, and productive of so much good, that we hardly know how to account for the fact, that it was not sooner devised and executed." The Massachusetts' Bible Society addresses the British and Foreign in these words; "It is impossible to form any conception of the immense good, which the mere formation of your Bible Society in London may ultimately produce, by stirring, *awakening the attention*, as well as aiding the exertions, of the whole Christian world." A correspondent from St. John's, in Nova Scotia, remarks, that, "by translating the Scriptures of truth into the languages of all nations, and circulating them in all parts of the world, it serves as a substitute for the miraculous gift of tongues, which so greatly accelerated the progress of the gospel in the days of the apostles. What in the line of means so likely to hasten forward the glory of the latter days?" To these testimonies, a vast number might be added, from most respectable individuals and societies, both in this kingdom and on the continent: but we have no room. It is not among the least impressive, that we class the affecting accounts which Mr. Bullock has collected from the Society's Reports, describing the deplorable scarcity of bibles, and ignorance of scriptural truth, in almost all nations of the globe, and the raptures of joy and gratitude with which the donations from this Society have been received.

Here, then, we close our case on behalf of the British and Foreign Bible Society. He must be a bold man who would now impeach such an institution, before any fair and unprejudiced tribunal. This institution, however, has been impeached; and third, among many *false* charges, there is one that we must acknowledge to be true. *It is exclusively designed, by its law and constitution, to promote one object,—the dissemination of the Holy Scriptures all over the world!* "This is the head and front of its offending." This is the true ground of these present controversies. The objections, which ingenuity, per-

verseness, bigotry, prejudice, priestcraft, or any other principle may have suggested, against this *exclusive design*, as well as the misrepresentations which the Society has suffered from malice, inadvertence, or credulity,—we propose examine in our next number.

Art. XVI. *The Travels of Mirza Abu Taleb Khan, in Asia, Africa, and Europe,* during the years 1799, 1800, 1801, 1802, and 1803. Written by himself, in the Persian Language. Translated by Charles Stewart, Esq. M. A. S. Professor of Oriental Languages in the Hon. East India Company's College, Herts. 8vo. 2 vols. pp. 730. Price 11. 1s. Longman and Co. 1810.

ON the genuineness of this work, Mr. Stewart, who is no stranger to the public, pledges, without the slightest reservation or evasive expression, his whole credit for integrity on the one hand, or for sagacity on the other, in the following statement.

‘The Author of these Travels was so well known in London, of the years 1800 and 1801, under the title of the *Persian Prince*, as to have so clearly related the principal incidents of his life in the introduction and course of this narrative, that it is unnecessary to enter further into his personal history, and it only remains for me to give some account of the M. S. from which the Translation was made.

‘For several months after the Author’s return to Bengal, he remained without any employment; during which time he revised his notes and compiled his narrative. He then employed several Katis (writers) to transcribe a certain number of copies under his own inspection, which he distributed to his most intimate friends. One of the correct copies was presented by the Author to Captain Joseph Taylor, of the Bengal Artillery, who, in the year 1806, had a correct transcript taken of it at Allahabad, by Mirza Mohammed Sadik Moonshy, which copy he gave to Lieutenant-Colonel Lennon, who brought it to England in the following year, and from whom it came into my hands.—The M. S. consists of three small octavo volumes, written in a neat hand; which, for the satisfaction of any persons who may have doubts of its authenticity, will be deposited with Messrs. Longman and Co. for three months.’ Vol. I. p. v.

It is too obvious to need a remark, that the exhibition, in London, of a Persian manuscript, actually brought from the East, can be no proof of its being a copy of a work of Abu Taleb, or of his ever having written such a work. It is obvious too, that the course of transmission here related, admits of the possibility of fabrication, unless, (not to look any lower down) it were certified that Captain Taylor understood Persian, and had collated the copy said to have been given him of Abu Taleb with that written by the Moonshy. If the work were a thing of any material importance, a much stricter mode of authentication would evidently be required, than that upon

which the public now receive it, and under which they may without any very serious scruples receive it. The history given by the translator, may be allowed to carry with it a sufficient degree of probability; and the reader fancies, rather frequently in the course of the work, that he descires signs of an author who both was really an Asiatic, and actually passed through the adventures he relates. There are various *minutiae* strongly indicative of reality in both these respects.

We have been so thoroughly saturated with the European travels of fictitious Asiatic personages, of all ranks and religions, that the present work must be indebted for what attention it obtains to the presumption of its being what it purports to be. On that presumption it may seem to pretend to some considerable importance. We unthinkingly let ourselves now imagine it may be very instructive to listen to the remarks made on us by a native of some place on just the other side of the globe. But how is this advantage to arise? What do we want to know that, for instance, this Mahometan of Lucknow can tell us? Is it impossible to be satisfied, without his testimony, whether we have advanced beyond the Asiatics in arts, sciences, and the other parts and accompaniments of civilization; whether the art of thinking has been tolerably exemplified by our most distinguished reasoners; whether our best poetry, eloquence, and criticism, have any conformity to the ascertainable principles of universal truth; or whether, perhaps, the Newtonian philosophy is founded in demonstration? Or shall we doubt of the truth of the Christian religion unless Abu Taleb becomes a convert? Or is it only from an Asiatic there could be any possibility of becoming apprised, that there is a melancholy discrepancy between our faith and our practice? Is there no discovering, without the help of a sagacity brought all the way from the banks of the Ganges, that there are among us a prodigious number of rogues, both in the upper ranks and the lower; or that our great towns are haunted, through every part, with abandoned and miserable females; or that ridiculous and pernicious follies mingle with almost all our customs and fashions? After the discrimination of almost numberless modes and shades of these follies, are our moralists and satiric poets to receive from an eastern adventurer a sort of second sight for the perception of the ridiculous in human society? In truth, after all the cant we are accustomed to repeat, about the advantage of attending to the remarks of a stranger from a distant country, who contemplates our manners in another point of view than by the nature of things we can have done, there is really nothing that we expect, or would even submit to learn, from this deputed instructor from a foreign, and perhaps but half-civilized Vol. VII.

vilized country. All we are in fact expecting, is the amusement of often laughing at his simplicity, and now and then perhaps wondering at his shrewdness, or luckiness, when he hits on some observation, which we in our self-complacency believe we have made a hundred times before.

These remarks do not deny that a person of very extraordinary faculties, brought up in a barbarous or semi-barbarous nation, visiting any part, even the most enlightened part, the whole world, would there make observations highly worth of attention, and which, though they contained no new truth, might yet reflect some points of our own knowledge with such a vividness, and such a novelty of association, as should seem to give us in those points a stronger intelligence and conviction. If the king of Cochin China for instance, or Tama-hama, the king of the Sandwich islands, could visit and pass some months in this country, there is no society, and there are no volumes, that might not be for a while advantageous relinquished, to observe the operations of one of these powerful minds on a new field of subjects. It would be most interesting to see in what manner their intelligence would, we may so express it, cut in; to observe how many general principles they were in possession of, through native power of understanding; with what directness and decision of thought he would glance back from effects to their causes; how promptly and keenly he would advert from our professional principles to our actions, and from our actions to our principles, and how pointedly he would signify his vivid perception of the inconsistency; with what earnest inquisition he would speculate on each part of our national economy, often striking on the truth as with intuitive rectitude of understanding, and evincing his penetration even when he judged wrong. From such a man, coming from *any* country, the very wise men of any other country might derive the direct advantage of aids in thinking, as well as the pleasure of observing the operations of a strong mind in a new situation. But our Persian Prince was not a man of this order. He appears to have been a reasonably sensible personage, somewhat above indeed perhaps considerably above, the majority of his countrymen of similar education; but by no means one of those persons we should be inclined to invite from distant regions as embodying the concentrated intelligence of a large portion of mankind, living under a moral system as different from ours as their locality is remote. He was not the man to be brought across half the globe to sit in council with our philosophers, moralists, and legislators, as the representative of natural reason and social institution opposite to our own.

He begins his work with what our travellers and self-bi-

graphers commonly forget from beginning to end, a reference to the Deity, which goes off, of course, in an oriental Ma-hometan flourish.

' Glory be to God, the Lord of all worlds, who has conferred innumerable blessings on mankind, and accomplished all the laudable desires of his creatures. Praise be also to the Chosen of Mankind, the traveller over the whole expanse of the heavens (Mahammed), and benedictions without end on his descendants and companions.'

He then introduces ' the wanderer over the face of the earth, Abu Taleb, the son of Mohammed of Ispahan,' who, owing to several adverse circumstances, finding it inconvenient to remain at home, was compelled to undertake many tedious journeys; during which he associated with men of all nations, and beheld various wonders, both by sea and by land.' We have scarcely reached the second page, before we meet with a remarkable point of similarity to our own tourists;—the Mirza set out on his travels with the intention of making a book. He was confident from the first that his countrymen would be amused with an account of such curiosities and wonders as he was to see, and was also of opinion that many of the customs, inventions, sciences, and ordinances of Europe, the good effects of which are apparent in those countries, might, with great advantage, be imitated by Mohammedans.' This latter avowal is placed in such a connexion, as to imply that the opinion was formed by presumption; it was therefore an instance either of very undisciplined judgement, or very extraordinary liberality. Under this confidence of returning to Asia with large imports of amusement and profitable instruction, he commenced a journal when he commenced his voyage.

But he stops to give a short account of his descent, and of the course of his life previous to this voyage. His father was by descent a Turk, but born at Ispahan, whence, to escape from the tyranny of Nadir Shah, he fled, when a young man, into India, where, however, he found tyrants quite as bad, and perils quite as great. The son was born at Lucknow in 1752; had a good education; was removed along with his family in 1766 to Moorshedabad; lost in 1768 his father, the whole charge of whose affairs, public and private, then devolved on him; had previously been betrothed to a near relation of the Nabob of Bengal, in consequence of which connexion, he says, he remained after his father's death, several years contented and happy in the service of that Prince. In 1775 he was invited into the service of the Nabob of Oude, and was appointed Aumildar, or collector,

of several districts between the Jumnah and the Gang where he continued two years, living in tents, for the great facility of making excursions in execution of his office. After his patron's death he was superseded, but soon obtained another appointment of the same kind, and lived seven years more in tents, and temporary houses composed of mud and bamboos. On the breaking out of a formidable rebellion against the Nabob, Abu Taleb was induced to accept the repeated earnest instances of the British residents at Oude, during the government of Mr. Hastings, a military command against the rebellious Rajah, whom, 'during the years he frequently defeated and pursued; till, at length, his camp being surprised, the Rajah was killed in attempting to escape.' By this service, he says, he rid the Nabob of an enemy of his family for the last sixty years, and restored order and good government in the country. But from this period he dates the ruin of himself and family. Governor Hastings proceeding to Europe, he was left without any protection against the machinations of his enemies. After various misfortunes he went to Calcutta to state his case to Lord Cornwallis, who was just setting out for the war against Tipperah, but who made him many promises of assistance, which Lordship recollecting four years afterwards, at the end of the war, sent him with proper recommendations to the court of the Nabob of Oude, where, however, all his hopes were blasted in consequence of the return of Lord Cornwallis to Europe. On his coming again to Calcutta, in 1795, he was kindly received by the succeeding Governor-General, J. Shore, whose attention, however, was so fully engrossed by the multiplicity of important concerns, as to delay his intended assistance till he also embarked for Europe. The author was at last quite overcome with grief and despondency. During the three years of expectation which he had passed at Calcutta, all his dependents and adherents, he says, seeing his distress, left him; 'and even some of his children, and domestics brought up in his father's family, abandoned him.' In this situation he was visited one day by an officer who was returning to Europe for his health, and who proposed to him, for the alleviation of his melancholy, and the agreeable occupation of his time, that he should accompany him in the voyage; at the same time promising to assist him in learning the English language, and in other useful matters. This proposal seized Abu Taleb's imagination, and he was quickly decided for the adventure; chiefly, as it should seem, by reason which does not appear to comport exactly with the expectations of collecting knowledge for his country.

with which he professes, in his introduction, to have commenced his travelling journal; for he says,

‘After having considered the proposal for some time, I reflected, that the journey was long, and replete with danger, some accident might cause my death, by which I should be delivered from the anxieties of this world, and the ingratitude of mankind. I therefore accepted the friendly offer, and resolved to undertake the journey.’ Vol. I. p. 19.

A passage was first engaged in an English East Indiaman, which was a few days afterwards burnt; and next in a Danish ship, from which they wished, too late, to disengage themselves, by recovering their money, when they got on board and found all the tolerable apartments pre-occupied, and the whole ship in a disorderly dirty state; the crew being principally composed of indolent and inexperienced Bengal lascars, and the cabins being, says our author ‘small, dark, and stinking, especially that allotted to me, the very recollection of which makes me melancholy.’ Close on one side of him were three children, one of which was ‘very bad-tempered and cried night and day;’ on the other, a ‘passionate delicate gentleman,’ of ‘enormous size,’ who cared not how much inconvenience he caused his neighbour, while, on the contrary, says our author, ‘if by any accident, the smallest noise was made in my apartment, he would call out, with all that over-bearing insolence which characterises the vulgar part of the English in their conduct to Orientals, “What are you about? you don’t let me get a wink of sleep!” and other such rude expressions,’ p. 42. The voyage all the way to the Cape of Good Hope, where they quitted this ship, was an almost constant series of vexations to Abu Taleb. They were a combination of the evils necessarily incident to any long voyage, with the greater ones peculiar to a ship badly appointed in all respects, with the aggravation of comparative poverty in the passenger, and of his being of a religion, so to call it, the devotional offices of which he was precluded from performing, by the impossibility of the indispensably pre-requisite purifications. In addition, they had to encounter formidable tempests, in which the leaks became such as to excite great alarm in many of the passengers; ‘but for my part,’ says our author, ‘I was so tired of life that I became perfectly indifferent about our fate.’ His curiosity was, notwithstanding, much awake throughout the voyage; and he describes, with evident interest, any remarkable phænomenon; as for instance, a numerous shoal of flying fish, many of which rose three or four yards high, and flew the distance of five hundred paces; others falling on the ship, and being served at table. At the Cape, the scoundrelly Danish captain was fixed with a prosecution for having plundered, in

the mouth of the Ganges, a half-burnt English East India ship, and was condemned to pay a heavy penalty. His ship was put under sequestration; the crew dispersed; he married a Dutch lady, and determined to settle at the Cape. The passengers, excepting our author, sued him for half the money paid for their passage, and recovered it: Abu Taleb was deterred from joining in this suit partly by fear of the 'chicanery of the Dutch lawyers,' and partly by the Captain's assurance of voluntarily repaying him in the same proportion as should be awarded to the others by the law—an agreement which was afterwards denied, of course, and the Mahometan lost his money. He passed six weeks very pleasantly, on the whole, at the Cape, which had been in the possession of the English, from whose officers he says he received so many civilities, that the relation of them all would fill a volume. The polite attentions of those few of their ladies that were with them also flattered him extremely. He was tolerably pleased with the Dutch ladies, born at the Cape, but avers that all the European Dutch women that he saw there, 'were very fat, gross and insipid.' We wish he may be convicted of slander in his account of the morals of both the classes.

'Even the married women are suspected; and each of the Englishmen of rank had his particular lady, whom he visited without any interruption from the husband, who generally walked out when the admirer entered the house. The consequence was that the English spent all the money they got, while the Hollanders became rich, and more affluent than when under their own government.'

His account of the Dutch inhabitants of the Cape coincides with that of all other travellers, in representing their prevailing character as coarse, insolent, rapacious, tyrannical and cruel. He had personal experience of some of these qualities, in the low artifices and the extortions of the keeper of several of the houses in which he successively lodged, and he brings flagrant proofs of others in the oppressions exercised on the slaves. Sufficient time was afforded him, before the departure of the Britannia, an English South-sea whaler, and a letter of marque, in which he had taken his passage, for receiving an ample share of the politeness and hospitality of the British officers, for inspecting whatever was curious, and partaking of whatever was amusing; and he was never wanting in the activity requisite for taking the full benefit of his advantages. When describing the elegance and sumptuousness, amounting in a certain degree to magnificence, displayed at Cape Town, he is led into a brief statement of the progression of his sensations, on the ascending and descend-

ing scale of wonder and complacency, from his leaving India to his return thither.

' In short, the splendour of Cape Town quite obliterated from my mind all the magnificence of Calcutta, which I had previously considered as superior to any thing to be found between India and Europe. In the sequel I changed my opinion respecting the Cape, and indeed I may say, that from my first setting out on this journey, till my arrival in England, I ascended the pinnacle of magnificence and luxury ; the several degrees or stages of which were, Calcutta, the Cape, Cork, Dublin, and London ; the beauty and grandeur of each city effacing that of the former. On my return towards India, every thing was reversed, the last place being always inferior to that I had quitted. Thus, after a long residence in London, Paris appeared to me much inferior ; for although the latter contains more superb buildings, it is neither so regular, kept so clean, nor so well lighted at night as the former, nor does it possess so many squares or gardens in its vicinity ; in short, I thought I had fallen from Paradise into Hell. But when I arrived in Italy, I was made sensible of the beauty of Paris. The cities of Italy rose in my estimation when I arrived at Constantinople : and the latter is a perfect Paradise compared to Bagdad, Mousul, and other towns in the vicinity of the *Faithful.*' Vol. I. p. 64.

The accommodations in the English ship were rather confined, but the economy was in every respect so excellent, that he felt it a delightful exchange. Every man and every thing was in its right place ; every thing seen and done had a character of intelligent and effective vigour ; the ship was a swift sailer ; they ran 400 miles in two days ; and were very soon at St. Helena ; which, during a very short stay, the Mussulman most laudably bestirred himself in surveying.— At sea, they saw a kind of birds of which our author heard it pretended, but did not believe, that they never go to land, but build their nests, and rear their young, on masses of seaweed and scum, floating on the water. The sight, and the discussion, however, were a fair introduction to whatever was wonderful, and prompted the captain's recollection of an adventure, the story of which the Mirza did believe, for ' Capt. Clark was not addicted to fiction.'

He related to me that once, on the coast of Africa, he went on shore with two boats, to procure water for the ship ; that while he was there, nearly 300 animals, of a size between a horse and an ass, which they call sea-horses (probably seals), came out of the sea, and went above a mile on land, leaving very deep impressions of their feet in the sand. When they were returning, he fired his musket at, and killed one of them ; that the others, in order to revenge their companion, instantly pursued him ; and that he and some of his companions only escaped by hiding themselves among the rocks. Some of the party got on board one of the boats, and pushed off to the ship, but the other boat was broken to pieces by the enraged animals.' Vol. I. p. 85.

A prosperous and rapid passage, in the usual track, brought them into the English Channel, when an adverse wind compelled them to steer for Cork, where they arrived in December, 1799. The combination of striking objects, forming the scene presented to his view on entering the cove of Cork so effectually pre-occupied his imagination, that, though he afterwards saw the bay of Genoa and the straits of Constantinople, he says, ‘I do not think either of them is to be compared to this.’ He received also a very strong first impression in favour of the Irish, from the generous hospitality of the mistress of the post-office at the Cove, a lady whom, if she had not had eighteen out of twenty-one children then living, he should not have guessed to be more than thirty years old, and whose appearance and amiable conduct, he says, ‘astonished him.’ With Cork, he was on the whole much pleased, in spite of the exceptions taken by his nose to the exhalations from the canals which are carried through some of the streets. A gentleman, whom he had known as an officer in India, invited him to his handsome residence in the neighbourhood of the city, where he was put in great admiration by the elegant good order, and, comparatively with Indian genteel living, unexpensiveness of the establishment—by the commodious arrangements and mechanical devices of the kitchen—and certainly much more still by the graces of person and manners of two young ladies, the gentleman’s nieces, who,

‘during dinner, honoured me with the most marked attention; and I had never before experienced so much courtesy from beauties, I was lost in admiration. After dinner these angels made tea for us; and one of them having asked me if it was sweet enough, I replied, that, having been made by such hands, it could not but be sweet. On hearing this all the company laughed, but my fair one blushed like a rose of Damascus.’ Vol. I. p. 103.

On learning that lord Cornwallis resided in Dublin, he resolved to take immediately the opportunity which he had designed to seek for some time during his visit to this country, of once more introducing himself to his lordship. He was highly delighted with the beautiful appearance of several parts of the country between Cork and Dublin, was observant of the domestic and agricultural economy, and did not fail particularly to notice the turf used for fuel, and another superior substance for the same use, called ‘coal, which is a species of black stone, dug out of mines, and affords a great heat.’—‘Turf is nevertheless,’ he says, ‘better than the composition of cow-dung used for fuel by the poor in India.’ His perfect readiness on all occasions to notice, with the most explicit acknowledgement, whatever struck him as a point of super-

ority in the condition and habit of the Europeans over his own countrymen, intitles him to be heard with more attention and credence than he will receive from any of our advocates for things as they are, when, with the same honesty, he makes such a deposition as the following:—

'The poverty of the peasants, or common people, in this country, is such, that the peasants of India are rich when compared to them.' Vol. I. p. 106.

Great advantages, with respect to our reputation in India have been anticipated as to arise from the circulation of the original of this work among the people; and truly, a statement like this, informing those Asiatics that our government does more to promote the welfare of their peasantry than of the bravest and most generous portion of our own, must give us in India a fame for cosmopolitan benevolence to eclipse that of all other nations, in existence or in history. It is more than they could have stipulated for, even if they had employed Mr. Godwin as their negotiator, while in the first ardour of promulgating his doctrine of all comprehensive benevolence.

It was in Dublin that our author first came within the vortex of the European great world, and the whirl was so delectable, that almost the whole account of the time he spent there is a picture of mental joyous intoxication. The city surpassed, in magnificence, every thing he had beheld before; its vicinity presented a scenery of various beauty; Lord Cornwallis paid him the most friendly attentions; compliments and invitations from the principal inhabitants poured in upon him so thick, as never to leave him a day, and hardly an hour, to feel himself a stranger; novelties, curiosities, luxuries, amusements, the affability of rank, and the smiles of beauty, effected, it is evident, a complete temporary suspension of all thoughts about Paradise. If even the prophet could have appeared to him, remonstrating and threatening, he would unquestionably have been answered by a bumper of the interdicted wine, flung in his face.

He was highly delighted with the character of the Irish.

'They are not so intolerant as the English, neither have they the austerity and bigotry of the Scotch. In bravery and determination, hospitality and prodigality, freedom of speech and open-heartedness, they surpass the English and Scotch, but are deficient in prudence and sound judgement: they are nevertheless witty and of quick comprehension.'

The caricatures representing and contrasting the course and termination of the adventures of a Scotchman and an Irishman going to seek their fortunes, pleased him at the

time by their humour, and in recollection by their truth. He honestly points out the evils resulting from the improvidence of the Irish, and censures their ‘great national defect, excess in drinking.’ Of this vice he relates one instance in which the remaining portion of his reason (for he confesses he was become so much ‘intoxicated that he could hardly walk’) was so ‘frightened’ at the order of the master of the house to bring in more wine, that he begged ‘permission to retire.’ This alarm, however, does not appear to have had any connexion with nicety of conscience; for he adds, ‘I had heard from Englishmen, that the Irish, after they get drunk at table, quarrel, and kill each other in duels;’ yet says he, ‘I must declare I never saw them guilty of any rudeness, or of the smallest impropriety.’ He found them more ready and persevering than the English in rendering the kind of services that require patience, and a small sacrifice of convenience. They had, for instance, much more of a good-natured consideration for his difficulties in making himself understood, did not become tired of interpreting for him, and would take much more pains to direct or shew him the way in places with which he was unacquainted.

He bears, for an oriental, a wonderful testimony to the virtues of a cold climate, which he pronounces to be in very great degree the cause of the vigour, beauty, and activity, possessed in so considerable a proportion by the inhabitants, and of the innocence which he attributes to the youth, comparatively with the young people of India.

After a most luxurious revel in the delights of Irish hospitality, and an attentive inspection of all the remarkable buildings and other curiosities of Dublin, he departed, by way of Holyhead and Chester, for London, where he spent in a course of nearly similar activity and indulgence, more than two years. Here he was introduced to almost all the persons of eminent rank, station, or literature, that frequented the metropolis; to city feasts, to balls, masquerades, public gardens, operas, plays, Houses of Parliament, panoramas and museums. He relates, with undisguised and exulting vanity, the flattering attentions, of all sorts, that he received from princes, nobles, literati, bishops, and beauties; describes the gaiety that his presence diffused, the *eclat* that accompanied his movements, his promptitude in repartees and elegant compliments, the interest with which they were repeated and discussed in the polite circles next day, the nonplus to which he had nearly reduced the bishop of London in a dispute on the divine mission of the prophet—and

vast number of similar, and indeed a great number of better things. His descriptions of particular objects, and his statements on more general subjects, really evince both the exercise of an unremitting attention, and a very respectable share of understanding. He takes upon him, without hesitation, to pronounce an estimate of the virtues and vices of the nation before which the unnumbered millions of his countrymen have sunk in submission. He ascribes a considerable degree of honour, sincerity, obedience to law, respectfulness to superiors in wisdom and virtue, a desire, in the higher classes to improve the situations of the common people, perseverance, sound judgement, and a laudable share of hospitality. But the Asiatics will have the amusing problem of determining how much clear good will remain on a balance, against these merits, of no less than twelve distinctly enumerated national vices, the chief of which are—‘want of faith in religion, and their great inclination to philosophy (atheism)—pride and insolence—‘a passion for acquiring money, and an attachment to worldly affairs’—‘irritability of temper’—‘throwing away their time in sleeping, eating and dressing’—luxury, which multiplies their artificial wants—arrogance on account of their scientific and literary acquirements—selfishness—want of chastity—living beyond their incomes—contempt of the customs of other nations. A good many curious facts are related, in substantiating these charges.—He undertakes, and without any appearance of having a due sense of the sanctity and mysterious awfulness of the subject, to unfold the nature and composition of the British Constitution. He enumerates the principal great officers of the state, discriminates their respective powers and functions, and ought not to have failed to notice the rigorous and effectual responsibility under which they all act. With the true arrogance of an ignorant Turk, he censures our boundless augmentation of the National Debt, the unequal and oppressive management of our taxation, and some parts of the system and administration of our laws.

After this, it was quite time, it will be acknowledged, that he should take himself off to France. There, however, he remained but a short time, as he disliked their dirt and their cookery; knew nothing of their language; did not cut so great a figure as in London; did not much like the people, except in the article of politeness, in which he declares them greatly our superiors; saw not one lady that fascinated him, whereas in England he was, by his account, surrounded by the ‘Houries of Paradise’;—and besides he was become very

desirous of returning to the land of his nativity. He did however, exercise a less active curiosity; he frequented the public places in Paris; was introduced to some of the oriental scholars; inspected the great repositories; and was so astonished at the exhibitions of the *Louvre*, as to remember all former assemblages of the productions of the fine arts as comparatively the toys of children. He had invitations to visit Talleyrand and the First Consul, of which, indisposition prevented him from availing himself.—There is a good deal of entertaining narrative in his account of the journey back to the East; but it will be enough for us to say that he went by way of the Mediterranean, Constantinople, Bagdad, Bussora, and Bombay.—It appears he died a few years since in the exercise of the office of Collector in some district of our Indian empire.

Art. XVII. *Meditations for the Aged*, by John Brewster, Rector of Boldon, and Vicar of Greatham. 8vo. pp. 440. Price 9s. 6d. Rivingtons. 1810.

IF the author of this work had *not* presented himself to the public, in an earlier production*, under the character of a 'recluse,' his situation might easily have been inferred from the volume before us. The evident partiality which he manifests for rural retirement; the *generality* (if we may so call it) and the sameness of his remarks upon human feelings and passions; the paucity of allusions to any of the common topics of conversation or of interest among those who are in the habit of mingling in extensive society—might be adduced as particular confirmations of that which the whole cast of the work would lead every man to suspect. And to the same cause we are willing to attribute a capital fault common to this work, with many others, and which cannot always be derived from so innocent a source,—we mean the ambiguous phraseology which is occasionally employed in stating or enforcing the doctrines of religion.

We certainly are not of the number of those who consider a scrupulous adherence to any set of words or phrases whether selected from the scriptures, or otherwise, as a decisive test of a writer's orthodoxy. We are perfectly sensible, that a neutral phraseology, in no respect distinguished from the popular idiom, except where the peculiarity of ideas renders it necessary, is the most suitable vehicle for the truths of religion. That our older divines, therefore, were less precise in their choice of terms than modern ac-

* *Meditations of a Recluse*.

curacy would require, is no impeachment of the sincerity or purity of their faith. Probably, in those days, the prevalent systems of error were too widely separated from the principles of truth, to bring any slight variation of sentiment or expression into a suspicion of an approach to coincidence of opinion. But in the present age, when the universal spirit of inquiry and discussion has given birth to a variety of systems, differing from each other, almost imperceptibly, in a long gradation, from the purest form of truth to the darkest shade of falsehood—it is highly incumbent on a writer to watch with caution over the mode in which he chooses to convey his opinions; since a trifling negligence may alienate a large class of readers, may mislead the ignorant or inattentive, and render doubtful his real character and belief.—It may be proper, however, to produce one or two instances of that loose and equivocal language, which we have here taken occasion to reprehend.

'Reason,' says Mr. B., 'that original beam of human wisdom, is no longer visible to his (the aged man's) eye. He has been pushed from her society by an inebriated throng of worldly avocations, and, what is more melancholy consideration, he has been long callous to his loss. But the moment has arrived when an happy change may be expected.—What may we then imagine will be the result? Condemnation of his former mispent hours—resolutions, on firmer ground, of future improvement—and *renovation*, on sound principles, of the whole spirit and temper of his mind.' pp. 73, 74.

Who would not imagine, from this passage, that the author considered reason as competent to the task of renovating the human mind?

'The Christian is placed in a state of salvation by baptism. He makes vows and resolutions of obedience, as proofs that he has been called to a state of grace; for "without holiness no man shall see the Lord*." He continues for a while in this state, and performs his vows and resolutions. But alas! ere long the tempter comes. The world seizes his vows, and rescinds his resolutions. He falls from his baptismal grace, and the latter end is worse with him than the beginning. A restoration from this state is considered, by the apostle, as a case of great difficulty. The very expression of it should make the apostate tremble. It is impossible—it is highly improbable, it is, at least, very difficult for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God *afresh*, and put him to open shame†. The blessings which man loses by relapse, are here accurately stated. They are the blessings of his redemption through Christ; of

* Heb. xii. 14.

† Heb. vi. 4.

which, baptism is the pledge. His loss, too, is stated in very striking terms. As his whole gain was through the medium of baptism; his whole loss arises from its rejection. He may continue in sin till he work in himself an utter impossibility of repentance. There is but one baptism, and therefore he cannot be again renewed by baptism. He cannot recover a legal right and title to mercy, which he lost by falling from his baptismal vow. What must he then do in such deplorable circumstances? Though he cannot be regenerated again by baptism, yet he may be saved by the uncovenanted grace and mercy of God in Christ, through faith and repentance.' pp. 188—190.

Are we to conclude from this passage, that Mr. B. considers baptism and regeneration as synonymous terms?

We would not, however, be supposed to intimate that these passages convey a just idea of Mr. B.'s general views of Christian doctrine. We readily admit that his opinions are, for the most part, sound and scriptural; and think his work may be read with much profit, not merely by that class to whom it is peculiarly addressed, but by persons of every age, who will find in it useful hints for self examination—elegant illustrations of the power and efficacy, the dignity and excellence, the beauty and happiness of religion, especially in the seasons of affliction—salutary cautions against the dangers incident to every period of existence—and appropriate directions how to render life profitable, old age venerable, and death comfortable. To say that these meditations contain little of originality, would be merely to say that they are employed on topics which have engaged the attention, not only of every one who has written, but who has reflected on old age. The writer's aim has been to lead the mind to serious thought, rather than to engage it in amusing speculations. The selection of subjects is judicious, and the author's style marked with fewer deviations from simplicity, than his preceding works would have led us to expect.

Art. XVIII. *An Abridgment of Universal History*, adapted to the use of Families and Schools; with appropriate questions at the end of each section. By the Rev. H. I. Knapp. 8vo. pp. 177. Law; Longman and Co. J. Harris; Darton and Harvey. 1809.

'To induce a habit of mental application, to inspire a taste for knowledge, and to teach a right method of procedure in the pursuit of it, are evidently the chief objects of education. When a youth is dismissed from his teacher, he is not so much expected to have comprehensive views, as to possess the desire, and the capability of acquiring them. The young mind which grasps at too much, accomplishes nothing well: fatigued by the uninteresting work of tracing a very extensive outline, it finds no disposition to fill any part of it up;—whereas to see a few figures rise into shape, assume a becoming colour, and exhi-

it a pleasing appearance, would excite attention, and stimulate to perseverance.

Our objection to the work before us, is, that its design is far too extensive for its size. It is impossible to give interest to a history which professes to include the principal events of the world, for nearly six thousand years, in the compass of 177 small pages. They cannot even be enumerated. The dryness of the detail, in the present instance, instead of exciting desire, will make every page a task; and, when the whole has been studied, no fact will remain prominent in the mind, nor will any useful inferences be treasured up for the regulation of life. The portion of information calculated to answer any valuable purpose, which so slight a notice of events so numerous, can impart, must of necessity be very scanty: and instead of being animated with the desire of further instruction, an ingenuous youth, who has vacantly looked upon the mutilated skeletons of nearly 60 Centuries, will turn away dissatisfied and displeased. To furnish a young mind with detached portions of history, judiciously selected, in which the causes and consequences of some great event, are accurately traced, and the characters of the principal actors properly developed, would accomplish much more towards teaching the use of that science, and communicating a love of it, than the most accurate digest of multitudinous, but naked facts.

We do not mean to assert, however, that compilations of this description are of no value. They may serve, by way of memorandum, to enable those, who have read more extensive compositions, to try how far their recollection will supply, what of importance is connected with any of the facts concisely stated. They are of use also to refresh the memory in names and dates, which, though the chief things attended to by some, are apt to escape the minds of those who read more for instruction, than for the possession of shewy qualifications; and may prove particularly advantageous to boys so young as to be scarcely capable of any thing but the exercise of memory. By them, discriminations of character, the origin of events, and their effects, would not be noticed, if sufficient data for those purposes were supplied. At an age, therefore, incapable of more productive labour, it will be a valuable preparative acquisition, to have the mind stored with chronological periods, and leading facts, which, when necessary, would not be attained without irksome application.

The method of proposing questions adopted in this abridgement, is certainly well calculated to fix the contents of the respective sections in the mind; and the supply of interrogatories will ease the teacher of considerable trouble. Most of them are suitable enough, but some are neither expressed with clearness nor sufficiently founded on the preceding history. The editor has suffered several improprieties of language to escape observation, and some errors in fact. We hear for instance 'of horrid *rites* being *offered up*' (p. 9.) and of 'colonies' being *conveyed* in different places. p. 19 We are informed, too, that the Phenicians 'built Carthage, which in a short time became powerful by means of its commerce':—in reference to which, among the interrogatories, it is asked, 'What city did they build in Spain?' Nor is the following sentence

we apprehend, calculated to convey very distinct information. ‘Convents were made, and *churches* built at Antioch, Damascus, &c.’ p. 50. Would not the learner naturally suppose these churches to be national, consecrated buildings of a peculiar form, the resort of the body of the people, including governors as well as governed, &c;—whereas, though in this period (before Constantine) buildings used for worship were called *ecclæsiæ*, as well as *conventicula*, προσευχητηρια, *domus dominicæ*, *xvijianæ*, &c, yet they differed not from common inhabited houses, and were frequented only by a despised sect. It is, also, incorrect to intimate, as in p. 60 compared with p. 57, that the *first* evils which crept into the church, sprang from the external prosperity which was the result of Constantine’s conversion.—Appended to the volume, are lists of the names, of the Kings of England from the year 800 to the present reign; and of the Kings of France from 420 to 1793, or the death of Lewis XVI; with the respective families distinguished in each.

Art. XIX. *The Patriots and the Whigs the most dangerous Enemies of the State;* IN WHICH is recommended a new and more efficient mode of Warfare. By Irving Brock. Second edition. 8vo. pp. 62. Price 2s. 6d. Richardson. 1810.

WHATEVER may be thought of the “bottom” and dexterity of this political gladiator, he cannot at any rate be accused of “fighting shy.” On the contrary he is remarkably liberal of his home-strokes, and lays about him with a sort of fierce and impassioned bravery, that is extremely diverting. We are only afraid that he has now and then neglected his own guard, and that a vigorous adversary would be apt to cut him to pieces, when he was least prepared to undergo the operation.

Mr. Brock ought not, we think, to assert, without duly qualifying his meaning, that a ‘patriot’ is a ‘most dangerous enemy of the state.’ In supposing that nothing is wanting but ‘another Harry the Eighth to convert ‘seditious resolutions’ and ‘inflammatory speeches’ into ‘humiliating addresses and adulatory odes’; and still more in expressing his wish that ‘a virtuous and energetic administration, were not compelled to render an account of their actions to such men as Wardle and Whitbread’ —it is to be feared he is somewhat unconstitutional. We were really surprised, that so good a subject as Mr. Brock could find nothing better to ‘admire in the men who for the last three years have conducted the affairs of the British nation’ than ‘their unqualified abhorrence of Bonaparte’ ;—and even this merit it seems, is liable to a considerable deduction, for our author soon after observes, in a tone of the most cutting reproach, that ‘as if magnanimity or even humanity in politics ought still to be regarded as the truest wisdom, our government seems to have imbibed the principles, though it does not imitate the language, of Mr. Whitbread.’ The following passage may convey some slight notion of what Mr. Irving Bobadil would do, were he but allowed to direct the operations of legislature.

‘*I would not content myself with singeing a few yards of his coast; I would destroy a great many of his towns. I would teach him to trem-*

le at, to hate rather than, as he now does, despise, the name of England. *I would* revisit on his own head the horrible, the unprovoked calamities which he has inflicted on unoffending countries; and by appeasing the manes of the unhappy citizens of Saragossa, *I should* not doubt I was doing what was most acceptable to the God of Justice.' pp. 0—51.

After this we think our author was quite right, in 'not daring to flatter himself that he will fix the wavering or shame the profligate'—but quite wrong, in supposing that his sentiments 'emanated from a heart warm in humanity's cause.'

Art. XX. *An Introductory Discourse*, by the Rev. George Ford; a Charge by the Rev. Edward Williams D.D.; and a Sermon by the Rev. Nathaniel Jennings; delivered at Aldermanbury Postern, London-Wall, on Wednesday, May 20, 1810, at the Ordination of the Rev. John Hawksley. Together with the Confession of Faith. Published at the Request of the Church. 8vo. pp. 77. Price 2s. 6d. Conder. 1810.

A VERY cursory glance led us to perceive great inequality in the respective merits of these discourses. We shall notice them *seriatim*. Mr. Ford's introductory address contains some valuable hints and observations, on the importance and amiableness of unanimity among the members of Christian societies, and on the constitution of a Christian church. But the thoughts in the first part of it are too remote, and too far extended; while the topics relating more directly to the particular occasion are passed over with insufficient notice.—The 'confession' is concise, but neatly expressed, and chiefly in the phraseology of scripture.

The charge, intitled 'the Christian minister's main study,' and founded on II Tim. ii. 15.—"Study to shew thyself approved unto God," &c., is distinguished by good sense and mature judgement, by an intimate knowledge of human nature and Christian theology, and by a simple, unaffected piety. Intending rather to enforce, than explain the text, the preacher proposes—to shew the unspeakable importance of seeking a worthy end, the divine approbation, in every part of the Christian ministry—to urge the necessity of studious application, unrelaxing exertion, and holy skill, as means for the attainment of this end—and to offer some encouraging considerations tending to promote a vigorous prosecution of so arduous an undertaking. Under the first of these heads it is observed, that the Christian minister should in all his labours seek the divine approbation, because to God alone he is ultimately accountable; because God alone can secure the great object of his ministry; because the divine approbation alone, as conscientiously and steadily sought, can render his work truly pleasant to himself, especially in circumstances of trial; and finally because by this, in the most direct way, will he become 'a workman that needeth not to be ashamed.' In the second division of the discourse, Dr. W. observes, that the best of men, however pure their principles and motives, have 'a counteracting principle of sinful depravity to be overcome; that the work in which the Christian teacher is engaged, is not only the most arduous in its nature, but also the most important in its consequences; that without studious application, in reference to the great end of his ministry, and his acceptable discharge of it, he has no right to expect a thorough knowledge of the

'word of truth' so as 'rightly to divide' it; and that the diversity of characters which a Christian minister sustains, intimates the importance of a studious application in order to be consistent. Under the head of encouragement, it is suggested, that in the right discharge of his ministerial functions he may expect the divine assistance; that with such aid the more he studies and labours for Christ, the more easy and comfortable will be his work; that in such employ he may hope for growing zeal and proportionate success; that while he thus honours Christ, he may hope to be honoured by him in the consciences and affections of his people; that he will have some peculiar advantages in his work, compared with a defective aim and low attainment; and that while engaged in the manner recommended, he may humbly expect the conversion of the unhol, and the edification of the converted, in faith, hope and love.

The sermon addressed to the people, is founded on Ephes. ii. 21. The worthy preacher does not appear to us to have been remarkable happy in the choice, the discussion, or the application of his subject, which wears an appearance of remoteness, and is with difficulty accommodated to the specific object of the service,—though the general tenor of the discourse is, in point of sentiment, unexceptionable.

**Art. XXI. *The Times, a Poem.* 8vo. pp. 70. Price 2s. 6d. Ryan
1810.**

FROM the motto prefixed to this poem, it would appear, that the anonymous author had aimed at strength rather than at elegance, and would be content for his verses to be thought unpolished, if they shall be allowed to come

‘ Warm from the heart and faithful to its fires.’

In this object of his ambition, we think he has in a good measure succeeded. The ‘Times’ is certainly an animated production, and displays considerable talent, though not always under the guidance of just taste. The great fault of the poem is, that the declamation is too diffuse and too monotonous. The author seems to have studied Cowper with attention, and not without success; but he has yet to acquire the spirited variety of his master. Cowper excels alike in playful ridicule and keen invective. Sometimes he is the satirist of the age’s follies, and displays all the dramatic terseness and sarcastic humour we admire so much in Horace and Addison: sometimes he directs his indignant shafts at vice and impiety, and arms himself with all the boldness and dignity of the prophetic writings. He is always under the influence of the purest benevolence; and does not, like too many ambitious of satiric fame, go forth

‘ Prepar’d to poniard whomsoe’er he meets.’

The prevailing intention of the poem before us seems to be, to pourtray the ‘moral depravation’ of the “times;” and the author is strenuous to inculcate the necessity of national reformation to avert national judgments. He does not, however, confine his attention to this; but, among various other topics, descants on the subject of invasion, adverts to the death of eminent public characters, expresses his contempt for the camp of reformists, upbraids the perverted talents of female writers, and indul-

ges himself with declaiming, both in verse and prose, on the state of Ireland and of Spain. A poem which contains many passages like the following, does not greatly stand in need of any laboured recommendation of ours.

' When the full vices of a nation call
For judgement, and 'tis sealed that she must fall,
No hasty glance, no passing parent-frown,
Stirs the deep fear that draws her pardon down ;
No trivial sorrow wakes the good alarm,
Silence and darkness shroud th' Almighty arm :
Secret as death, he bids his vengeance steal
With blood-hound footstep at the felon's heel ;
But chains its wrath with terrible delay,
And checks it till it maddens for the prey.
He bids the statesman's hurried soul be calm,
Refus'd the mercy of one saving qualm ;
Round his chill'd heart the dream of safety throws,
Seals his hard eye and damns him to repose.' pp. 10—11.

We do not mean to quarrel violently with a poet's politics, but we cannot omit observing, that, in our opinion, this anonymous bard has been singularly unhappy (in some instances) in his selection of living examples, whether for the purpose of praise or vituperation. From the metaphorical fertility, and the ardent vigour of the eloquent notes in this production, we should be inclined to give it an Irish origin.

Art. XXII. *Christian Mercy*; a Sermon preached at the Request of the Glasgow Female Society, on the Evening of Thursday, March 1, 1810. By Ralph Wardlaw, 8vo. pp. 35. price 1s. 6d. Ogle. 1810.

WERE all occasional effusions equal, in point of talent and taste, to the Sermon before us, we should gratefully contribute our efforts to recommend and promote their circulation. We are confident that the request to publish this excellent discourse, would be mingled with no consciousness of regret, that, in making it, a mere official and expected compliment was paid to the advocate of a charitable institution. The very "mercy," so scripturally defined, and so ably illustrated, would lead them to wish it an extension of influence, far beyond the limits of its first publication. The text is taken from Matt. v. 7. After an appropriate exordium, Mr. W. directs us, in the first place, to the general nature of mercy; secondly, to its objects; and thirdly, to the considerations by which, in the text, the cultivation and exercise of it are enforced. Each part of the Sermon is discussed with great ability, and uniformly characterised by accuracy of statement, force of reasoning, and a style of luminous and elegant simplicity. We could easily verify our assertions by numerous quotations, but we content ourselves with a grateful acknowledgment of the pleasure we derived from perusing it; and cordially commend it to the notice of our readers.

Art. XXIII. *Letters on Ancient History*, exhibiting a summary View of the History, Geography, Manners, and Customs, of the Assyrian, Babylonian, Median, Persian, Egyptian, Israelitish, and Grecian Nations. By Anne Wilson. 12mo. pp, 331. Longman. 1809.

THIS work is highly creditable to the talents and acquirements of its author. The portions of history it embraces are extremely interesting, and the facts recorded have, in general, a prominence in proportion to their importance. The object of the writer seems to have been, so to regulate detail, as to arrest attention, without overburdening the memory of young persons. The information collected, is conveyed in a familiar, easy style, and will be found useful towards a more clear understanding, both of the sacred pages, and of the best productions of uninspired genius. The work, however, is not free from occasional improprieties of expression, and there is, in one part of it, such a confusion of dates, as to suggest the idea of typographical mistakes, did not erroneous numbers occur more than once. We must disapprove, too, of the adoption of unauthenticated facts from the Apocrypha, particularly the fabulous tale of Judith and Holofernes.

Art. XXIV. *The Secret History of the Cabinet of Bonaparte*, including his Private Life, Character, domestic Administration and his Conduct to Foreign Powers; together with Secret Anecdotes of the different Courts of Europe, and of the French Revolution. With two Appendices consisting of State Papers and Biographical Sketches of the Persons composing the Court of St. Cloud. By Lewis Goldsmith, Notary Public &c. Fourth Edition! 8vo. pp. 650. Richardson, Hatchard. 1810.

SECRET Histories have so repeatedly been found to consist of nothing but the anti-room scandal of inventive chamber maids and garrulous footmen, that we really thought the public had had enough of them; and, notwithstanding that Mr. Louis Goldsmith, the author of the 650 pages before us, has enjoyed the honour, it should seem, of 'walking arm in arm with Talleyrand in the Italian opera buffa,' we must freely confess our opinion, that the temporary run of this work is one of the severest practical satires on the taste and discernment of the age, that we have for a long time witnessed. Mr. Goldsmith labours hard in his preface, to clear himself from the imputation of having vilified the English government, when editor of the Argus Newspaper in Paris: and in the body of his work, has made it manifest that he has turned his whole century of eyes with unsleeping watchfulness upon the public characters of France. Some of our monthly fraternity, we observe, have given a great degree of prominence to his reports. For our own part, we think it enough to say, that though his voluminous performance contains, no doubt, some truth, a great proportion of his 'History,' it appears to us, is unauthenticated, and a great many of his 'Anecdotes' grossly indecent and disgusting.

ART. XXV. SELECT LITERARY INFORMATION.

* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

In the course of next month will be published, Letters of Anna Seward, written between the Years 1784 and 1807, bequeathed to Mr. Constable for publication. In 6 vols. post 8vo. with portraits and other plates. This work consists of upward of Six Hundred Letters, written by Miss Seward to her numerous correspondents; and, beside much literary criticism and anecdote, many of the Letters contain discussions on the principal occurrences of the times, and on topics of public as well as a domestic nature.

Mr. Francis Baily, whose various treatises on the subject of Annuities we have so frequently noticed, has just published a second edition of his Account of the several Life Assurance Companies, with some considerable additions.

The third volume of the Ecclesiastical and University annual Register, will be published in February.

In the press, Considerations on Bullion and Coin, Circulation and Exchanges, with a View to our present circumstances. By George Chalmers, Esq. F. R. S.S.A. Author of "An Estimate of the Comparative Strength of Great Britain."

It is proposed to publish at Glasgow, a neat and accurate edition of the smaller works of the Rev. John Brown, late of Haddington, author of the Self Interpreting Bible.

Early in the ensuing spring is intended to be published, in 8vo, The Protestant Dissenter's Annual Register, for the Year 1810; designed to embody whatever facts of an historical, ecclesiastical, or political nature, that are interesting to Protestant Dissenters. Communications relative to this work may be addressed to the editor, at Messrs. Gale and Curtis, Booksellers, London.

The volume of the County Annual Register for the present year, is in considerable forwardness and will be published early in the spring. In addition to the usual matter relating to the counties, it will contain a concise and

impartial history of Europe for the year;—and on account of this improvement, it will assume the title of the Imperial and County Annual Register.

To be published in a few days, printed in one large volume, crown 8vo. on a fine wove paper, hot-pressed, price 12s. in boards, The Poetical Register, and Repository of Fugitive Poetry, for the Year 1806, 1807.

Dr. W. B. Collyer has in forwardness a third volume of his Scripture Lectures; the subject of which is on Miracles.

A new edition of Toplady's Historic proof of the doctrinal Calvinism of the Church of England, with an account of eminent persons before and since the reformation, in two quarto volumes, with two hundred portraits, will be published in the course of next year.

In the ensuing winter will appear, An account of the Measures pursued, with different tribes of Hindoos, for the abolition of the practice of the systematic murder of female children by their parents; with incidental notices of other customs peculiar to the inhabitants of India. By the Hon. Jonathan Duncan, governor of Bombay, and Lieut. Col. Alexander Walker. Edited with notes, &c. by Major Edward Moor, Author of the Hindu Pantheon.

A new edition in octavo, of Mr. Whittington's Historical Survey of the Ecclesiastical Antiquities of France, will be published in the course of this month.

Also a work by the Rev. Dr. Milner, of great research, and high interest to the English antiquary, will soon be ready for the public, in which the claims of England to the honors of what is generally termed Gothic architecture, are maintained, and authorities quoted, in answer to Mr. Whittington's statement of the prior claims of France, to that interesting style of architecture.

Mrs. Mary Anne Clarke is preparing for the press, a Letter, addressed by her to George Manners, editor of the Satirist, in which his real principles and cha-

racter are developed and fairly appreciated.

Mr. W. Marrat and Mr. P. Thompson of Boston, have undertaken to conduct a work to be published quarterly, entitled, *The Enquirer*. It is intended more particularly for the use of young persons, and will embrace subjects of general literature, mathematics, arts and manufactures, chemical and philosophical essays, and every branch of knowledge. The first number will appear on the first of February.

A reprint of the original and scarce work on Linnean Perspective, by Dr. Brook Taylor, is in the press, and will soon be ready for the scientific public.

A second edition, with additions, of *Essays on the Nature and Principles of Taste*, By Archibald Alison, L. L. B. &c. is in the press. To this edition, in 2 vols. 8vo, are added, *Observations on the Origin of the Beauty of the Human Countenance and Form*.

Messrs. Daniell's Picturesque Voyage to India, by the way of China, with fifty coloured engravings, and descriptive letter-press to each, is nearly ready for publication.

Speedily will be published, Mr. Hassell's new invention of imitating drawings, by which method any person can convey upon copper their own or friends' works, with as much ease and facility, as they can draw upon paper, and in as short a space of time.

We understand it is intended soon to publish at Edinburgh, a new edition of Hervey's *Theron and Aspasio*, with his last corrections and amendments, left at his death in the hand of a friend at London, but never inserted—and a translation of the Latin citations from foreign divines.

In the press, in 3 vols. with a portrait of the author, the Missionary, an Indian Tale, By Miss Owenson.

Mr. Parkinson is about to publish *Observations on the Act for regulating Mad Houses*, with remarks addressed to the friends of the insane; and a correction of the mistakements of the case of Benjamin Elliot, sentenced to six months imprisonment for illegally depriving Mary Daintree of her liberty.

The third edition, with improvements, of the *Anatomy of the Human Body*, by John and Charles Bell, is nearly ready for publication, in three octavo volumes.

The Life of William Waynflete, Bishop of Winchester, Lord High Chancellor to Henry VI. and founder of Magdalen College, Oxford, by the late Dr. Richard Chandler, is in the press, in a royal octavo volume, with engravings.

The Rev. D. Lysons has a new edition of his *Environs of London* nearly ready for publication, with alterations and additions to the present time. A volume of the additional matter will be published separately for the purchasers of the former edition.

The edition of Fabyan's *Chronicles of England and France*, edited by Henry Ellis, Esq. will be ready for publication by the end of this month.

Taylor Combe, Esq. will shortly publish a Description of the ancient Terracottas in the British Museum, illustrated by forty-one engravings, from the drawings of William Alexander, Esq.

Capt. T. H. Cooper, author of the *Military Cabinet*, is preparing for the press, in quarto, a Collection of all the Land Battles fought in the Messenian, Lydian, Sacred, Peloponnesian and other wars; from the foundation of Rome to the birth of Christ, illustrated by plans and maps.

Mr. William Hersee has on the eve of publication, a small octavo volume of Poems, rural and domestic.

Peter Pindar, Esq. is preparing for the press, the Jubilee, or Disappointed Heir, in a series of elegies.

E. P. Impey, Esq. will speedily publish a volume of English and Latin Poems.

Speedily will be published, in a small volume, price 4s. 6d. in boards. Illustrations of the Foppish Character, in all its curious varieties; with sketches of some of the principal of our Modern Fops, and hints for young students in the school of Foppery; with an outline of a bill for the better government of the breed. By Sir Frederick Fopling F. F. F.

XXVI. LIST OF WORKS RECENTLY PUBLISHED.

ASTRONOMY.

Evening Amusements, for the Year 1811; being the eighth of a Series of Annual Volumes for the Improvement of Students in Astronomy. By W. Frend, Esq. M. A. Actuary to the Rock Life Assurance Company, &c. 12mo. 3s.

BIOGRAPHY.

The Life of Sir Julius Cæsar, Knt. Judge of the High Court of Admiralty, Master of the Rolls, Chancellor of the Exchequer, and a Privy Counsellor to king James and Charles the first; with memoirs of his family and descendants. To which is added, Numerus Infraestus, an historical work, by Charles Cæsar, Esq. Grandson of Sir Julius. Illustrated by seventeen portraits, after original pictures, and other engravings. Elephant 4to. 3l. 3s.

CHEMISTRY.

Elements of Chemistry. By J. Murray, Lecturer on Chemistry, and on Materia Medica and Pharmacy, Edinburgh. 2 vols. 8vo. 1l. 1s.

A New System of Chemical Philosophy, Part II. By John Dalton. 8vo. 10s. 6d.

EDUCATION.

A Familiar Introduction to the Arts and Sciences, for the use of schools and young persons; containing a general explication of the fundamental principles and facts of the Sciences, divided into lessons, with questions subjoined to each, for the examination of pupils, with plates. By the Rev. J. Joyce, author of Scientific Dialogues, &c. 12mo. 6s.

A Scriptural Education the Glory of England; being a defence of the Lancastrian Plan of Education, and the Bible Society, in answer to the late publications of the Rev. C. Daubeny, archdeacon of Sarum, the Rev. Dr. Wordsworth, the Rev. Dr. Spry, &c. &c. By Joseph Fox. 8vo. 2s. 6d.

HISTORY.

The Annual Register; or a View of the History, Polities, and Literature, for the Year 1795. 8vo. 18s.

The History of the Roman Government, from the commencement of the state, till the total subversion of liberty, by the successful usurpation of Cæsar Augustus, in the Year of Rome 724. By Alexander Brodie. 8vo. 10s.

MATHEMATICS.

A Treatise on Isoperimetrical Problems, and Calculus of Variations. By Robert Woodhouse, A. M. F. R. S. Fellow of Caius College, Cambridge. 8vo. 6s.

The First Principles of Geometry and Trigonometry, treated in a plain and familiar Manner, and illustrated by figures, diagrams, and references to well-known objects, for the use of young persons. By John Marsh, Esq. 4to. 5s. sewed.

The Principles of Fluxions; designed for the use of students in the university. By William Dealtry, A. M. professor of mathematics in the East India College, and fellow of Trinity College, Cambridge. royal 8vo. 14s.

MEDICINE AND CHIRURGY.

An Inquiry into the Causes producing the extraordinary addition to the number of Insane; together with extended observations on the Cure of Insanity; with hints as to the better management of public asylums for insane persons. To which are annexed, some necessary observations, in reply to Dr. Andrew Halliday's "Remarks on the present State of the Lunatic Asylums in Ireland." By William Saunders Halaran, M. D. Senior physician to the South Infirmary, and physician to the House of Industry, and the Lunatic Asylum, Cork. 8vo. 5s. sewed.

Surgical Observations, Part III, on Injuries of the Head and on Miscellaneous Subjects. With a plate. By John Abernethy, F. R. S. &c. &c. 8vo. 7s.

Remarks on the Nomenclature of the New London Pharmacopœia, read before the Liverpool Medical Society. By John Bostock, M. D. 8vo. 2s. 6d.

MILITARY TACTICS.

Military Plan of the Operations of the Army in Portugal, under Lord Viscount Wellington. 2s. 6d.

MISCELLANEOUS.

An Account of some recent Transactions in the Colony of Sierra Leone, with a few observations on the State of the African Coast. By John Grant, late member of the council in that colony; with an appendix of official and other papers. 3s. 6d.

Letters, Essays, and Poems on Religious Subjects. By George Russel. 12mo. 5s.

Moral Tales, by the author of "The Exemplary Mother." 12mo. 3s. 6d. boards.

The Principles of Drawing and Painting, laid down in the most easy and simple manner, according to the practice of the best masters; with a view to the instruction of youth in this useful and elegant art, with twenty-eight copper plates, after Volpato, Vandyke, &c. engraved by Mitchell, in a style resembling drawing as nearly as possible. 4to. 9s. or fine paper, 12s.

A Complete Treatise on Practical Land Surveying, in six parts, designed chiefly for the use of schools; illustrated by a number of copper-plates, upward of a hundred wood cuts, and an engraved field book of sixteen pages. By A. Nesbit, land surveyor and teacher of the mathematics, at Farnley, Leeds. 8vo. 9s.

The Literary Life and Select Works of Benjamin Stillingfleet, several of which have never before been published. By the Rev. William Coxe, M. A. F. R. S. F. A. S. Rector of Bemerton. With numerous engravings. 3 vols. 8vo. 2l. 2s. A few copies are printed on royal paper, with the botanical plates coloured, price 3l. 3s. boards.

An Introduction to Heraldry; containing the rudiments of the science in general, and other necessary particulars connected with the subject. Illustrated by many plates. By William Berry. 8vo. 9s.

An Essay on the Principles of Philosophical Criticism, applied to Poetry.

By Joseph Harpur, LL.D. of ~~Tin~~
College, Oxford. 4to. 1l. 1s.

PHILOLOGY.

Lessons for a Young Nobleman; containing sayings and observations Greek, with an English translation. 1s. 6d.

A New Pocket Dictionary of the English and Dutch Languages; with a vocabulary of proper names, geographical, historical, &c. in two parts: 1. English and Dutch. 2. Dutch and English. Containing all the words of general use collected from the best authorities, in both languages: carefully revised, and constructed upon the plan of the octavo dictionary. By Samuel Hull Wilcock. square 12mo. 10s. 6d.

POETRY.

The Curse of Kehama, by Robert Southey. 4to. 1l. 11s. 6d.

Genevieve, or the Spirit of the Draw- a Poem; with Odes and other Poems chiefly amatory and descriptive. By John Stuart, Esq. author of the Pleasures of Love, &c. 8vo. 9s.

Feeling; or Sketches from Life; a desultory Poem: with other pieces. By a Lady. 12mo. 5s.

THEOLOGY.

A Concise Manual of the Principles and Duty of a Christian. Collected from the Scriptures, and arranged under proper heads; after the manner of Gastreil's Institutes. And an Appendix, consisting of select, moral, and devotional Psalms, to be committed to memory. With suitable Prayers annexed. By the Rev. John Maule, A. M. Rect. of Horse Heath, in Cambridgeshire, and Chaplain of Greenwich Hospital. 12mo. 2s. 6d.

Reflections on the Shortness of Time. A Sermon suggested by the general mourning for her royal Highness the Princess Amelia, and delivered at the Octagon Chapel, Bath, on Sunday November 11, 1810. By John Gardiner, D. D. 1s. 6d.

*** In criticizing a phrase of Mr. Black's, in his translation of Humboldt's Essai on New Spain—“*chest* of hydralical operations” (Ed. Rev. Vol. VI. p. 1073)—we represented the original word to be *bureau*. This we stated upon conjecture, and intended the statement to be understood as merely conjectural, by adding the question mark (?). which was inadvertently omitted. Having since been assured by the translator, that the expression was not *bureau*, but *caisse des travaux*, &c. we think it incumbent upon us to correct the mis-statement.

ERRATA.

p. 1082 line 14, for settled, read scattered.

line 6 from bottom, for shades, read shapes.